VOL. III. JUNE, 1888. No. 6.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power and disinterested love."— CHANNING.

THE UNITARIAN

A MAGAZINE OF LIBERAL CHRISTIANITY.

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

VOL. III. JUNE, 1888. NO. 6.

THE TRIUMPH OF THE HEART.

"Be not faithless, but believing."

O doubting heart, craving for leave to touch
The Master's spear-thrust side and nail-pierced hands,
I cannot blame thee for thy want of faith,
I cannot say that thou was't bold, or blind.
My heart is one with those who yearn for sight,
Who fain would touch, and feel, with hands and feet
The unseen verities of life and God.
What help to me that others see and hear?
'Tis I who long the vision bright to see,
'Tis I who crave the Master's hand to touch,
'Tis I who yearn his gracious words to hear.

So hungry is my heart for love divine,
I cannot say, I will not trust and hope
Unless God tear the veil of sense away,
And grant the vision of eternity;
I cannot quite, with doubting Thomas stand.
The heart's philosophy transcends the head's,
And though I cannot see, I must believe;
Yea, unto death, I will hold fast my faith,
Nothing shall shake my confidence in God.

FRANK L. PHALEN.

THE GENESIS OF GREAT SOULS.

A SERMON, BY REV. J. COLEMAN ADAMS.

God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.—Heb. I. 1, 2.

There is no aid to faith in divine providence more convincing than the coincidence of great men with great crises, the appearance of the right man in the right place, at the right time. It is difficult to see in the opportune creation of strong and original souls, anything less than the direct hand of the Lord. Because at such junctures, when it needs them most, society always has the least material out of which to make these leading minds. Nor can you find in their ancestry or surroundings anything like the data sufficient to account for their appearance in season for their work or a proper qualification for it. "When the tale of bricks is doubled," runs the old proverb, "Moses comes." But the fact that he does come, exactly the man for the hour, with just the qualities of a great leader, though born of parents to all seeming not different from the common people of Israel, this is the irresistible hint of a divine power, a heavenly provision for the emergency, a force injected, so to speak, from without, into the needy life of humanity, when its own supplies are languishing and low.

For consider how poorly the law of natural selection, the law that the fittest survive, and that they survive only by the help of their surroundings, accounts for the appearance and the nature of those greatest men of all time, who seem to have been born to meet a crisis, and redeem an age. The times when the greatest men have been born into this world have often been the least adapted to produce great men; and these heroes in turn have been the men of all others, least in harmony with their surroundings. Take that great Israelite to whom we have referred. The generation in which he appeared was not prolific of strong men. It was not a time when there were many Mosaic natures. The great law-giver was an isolated man. He was born at a time when Egyptian tyranny had crushed the spirit of Israel, and tamed its haughty pride under the lash. He was not the culminating personality in a long line of slowly developing law-givers and leaders, evolving out of the circumstances of that Egyptian bondage the traits of the liberator and the judge. Far from it. Moses is

a man for whom the circumstances of his age do not account; because there is so much more in him than there is in them. He is like one of those isolated peaks which rise to a sublime height far away from any companion mountains or adjacent ranges. His character, his genius, his power, are not adequately described as the product of his age and race. For they are far removed in nature and extent from anything which the crisis encouraged. There is little enough in those faint-hearted, wavering, complaining, rebellious, and faithless people to beget the traits for which the world remembers and honors him, courage, firmness, patience, obedient faith, and loyalty.

You may say the same of his own immediate parentage. Who was Moses' father? How, except in being the father and mother of Moses, were his parents distinguished from the great multitude of their countrymen, the oppressed and spiritless serfs of Pharaoh? Was he the last great scion of a family whose connected life showed ever-increasing abilities and vigor finally blossoming forth in the consummate nature of this marvellous man? Was he one in whom just a trifle more of the family virtue and strength was needed to evolve this brilliant chieftain? Or, is he a surprise, unlooked for in that poverty-stricken corner?—a phenomenon upon the family tree, anomalous and unaccountable?

You might ask the same questions, with equal pertinence, of every other great man this world has ever seen. Materialism has no harder problem set for it than the explanation upon its own premises of the genesis of exceptional natures at those junctures, and in those places where there is such need of their power, and such dearth of material to make it. Paul the Apostle was another of those providential men; and it takes a pretty credulous mind to see in the narrowness, the bigotry, and the intense national spirit in which he was cradled the natural antecedents of his life of liberal effort for universal humanity which made Christianity the possession of the world, instead of the petty ism of a Jewish sect. Shakespeare, to take an example aside from the realm of purely moral force, was another. And where are the antecedents in birth or in national tastes and tendencies, which prophesy the greatest of poets, the universal bard? So we might go through the list. Always we should find the same story. The age gives no warning of the great man it is to contribute to history. The family genealogy does not lead up to him as we might expect. It is seldom that a William Pitt has an Earl of Chatham for his father. More likely, as with a Washington or a Lincoln, parents and contemporaries show nothing which entitles them to kinship with the grand natures they have led to the light. Indeed, I make bold to say that the great man, the soul that seems to come as the answer to a nation's prayer, and to lead its life into new and wider fields, is in most cases a contradiction of all the sentiments and expectations of his fellowmen, and a disappointment to the hope of the hour. So much so that his own generation not unfrequently, in its blind disappointment, burns him at the stake or crucifies him.

We shall find a confirmation of this assertion in the fact that there are so many times of need in the life of our race, just as critical and just as urgent as those in which the greatest characters have figured, in answer to whose cry no hero has risen up to liberate or to reform. Thomas Carlyle, rebuking this attempt of narrow critics to account for great men as "the creature of the time," exclaims with entire faithfulness to history, "Alas! we have known times call loudly enough for their great man; but not find him when it called. He was not there. Providence had not sent him; the time calling its loudest, had to go down to confusion and wreck because he had not come when called." If it be true that great men are the spontaneous generation of their times, why these contradictions of the law, these failures, when all the conditions are ripe and favorable? The shining sun called for thousands of years for some astronomer to give it its rightful place as the center of our system before Copernicus was

born. The world cried for freedom many a century before Henry, and Jefferson and Hancock, and their allies, founded the western republic. Many a generation had groaned under the bitterness of old Calvinism before Murray and Ballou and Channing broke its baleful spell. The leader, reformer, deliverer, is not always forthcoming. And for the reason, no doubt, that the Lord's time for bringing in a new age does not coincide with the time that human hearts have selected.

In place, then, of the inadequate and incorrect theory that great men are the spontaneous product of the times, evolved out of the conditions under which they spring into life, we must find a footing for faith and for an understanding of the souls whom the world crowns as its greatest and best in the teaching of our text, "God, who at sundry times and in divers manners spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." There is more in the timely appearance of the world's benefactors than the outcome of events, the natural product of the circumstance which they come to control. These events are themselves the subject of a higher power. Life is governed from above, and in the interests of a spiritual economy. And every great soul that appears, every prophet who speaks, is but a shining instance of that constant and watchful providence whose guidance is felt in the minutest affairs of life, and occasionally flashes out in these conspicuous and impressive in stances. You cannot account for any man by summing up the coarse, material elements which have entered into his being. Man is more than the sod he treads on, the air he breathes, the sum of all the people he meets. In one sense it is true, as the French materialist declares, "A man is what he eats." In one sense it is a fact that he is the sum of all his grandfathers. But he is far more than this.

Because every man is what he himself learns, and knows and feels. He is the sum of all that have gone before him, plus a certain something which none ever had before him. That combination of qualities which makes each of us *himself*, that grouping of traits which goes on in the mysterious laboratory of nature, which never can be accounted for on the theory of blind chance, out of which comes the soul's identity, this is the point at which we must recognize the presence of a supreme and presiding force, in whose hands the chemic elements of being are crystallized into new and original forms every time that a soul is born. And it is here in the coincidence of the man fit for the times with the times which cry out for the man, that we see not simply the action and reaction of the lower mechanisms of life, but the play of a divine, guiding, formative, thoughtful power, to which all these lesser forces are but means and agencies of a spiritual purpose.

When the most illustrious of Israel's kings was rearing the sacred building which has ever since been associated with his name and fame, the clink of the stone cutter's chisel, the beating of hammers and the noise of the drill was not heard about the growing edifice. Every stone that went into its walls was hewn to shape, and made ready far from the sacred hill, on the distant Phœnician coasts or in the quarries of Lebanon; every timber was cut and fitted to its place, away among the famous groves of cedar on those hills that shadow Galilee. But when they were settled to their places, as the structure grew, it appeared that the thought of the builder had been beforehand in every detail of their shapes and their positions. The stone fitted the opening, the opening invited the stone; and their conjunction was the sign of that intelligent oversight and careful design by which the fair temple had already been completely built in the mind of its architect. And so when the perfect structure crowned the hill of Zion with a fitting shrine for Jehovah's worship, it stood there not alone as the fruit of the quarries and the forests, but of the skilful brain of the builder, who had provided for every part of the work, the appropriate detail in the proper place.

And so as this marvellous temple of human life rises to the greater glory of its Infinite Builder, and soul after soul fits into the place that calls for it, and finds itself about the very work for which it was created, we read in the silent harmony which the work reveals nor the culmination of the beggarly elements of earth, and air, and water, nor the natural evolution of material forces, nor the product of the environment of a place, and the expectations of an age; but the forethought and the power of the Heavenly Architect fitting the soul to its work, and calling it into being at the timely hour of the world's gravest need.

We are bound, then, to see in the men who have come so opportunely, according to our human judgment, upon the scenes of critical action, the work of a higher than human power, the offspring of the very hand of God, working for the blessing of his children. The leaders of the race are not the creatures of their times. The man is not made by the crisis, but for it. He is not its sequence, but its co-ordinate. He is no more its outgrowth than the seed is the product of the soil, the bird's egg the offspring of the air, or the soul an emanation from inert matter. The gospel of materialism does not account for the presence in all their timely strength of the men who turn great crises into magnificent opportunities. The same Great Power which has led the world into any season of trial and of transition, provides the mind and the heart of some leader to give the new touch of wise and inspiring influence which shall lift it forward and beyond its difficulties. God imports new power and new moral force into the world, not by the general increase of the average life, but first of all, by the special endowment of superior mind. The reservoirs of life are filled, not by pumping from below, but by streams flowing down from the highest minds, the gifted ones whom Heaven calls to bear great responsibilities and do the mighty works of progress. We may see in every great man, in every genius, in all the world's regenerative spirits, new signs of God's fresh creative touch, as novel and as strong as if they were the first he had ever made.

And this is only the broad statement of the universal law which rises to its climax in the creation of the world's Redeemer. I have only been stating from its rational and general side the doctrine which Christianity has always maintained in its dogma of the Incarnation. There was a bitter struggle in the early church, over what seems a trivial distinction, but which involved grave issues, and resulted in the establishment for all time of the doctrine that, substantially and essentially, the nature of the Christ was divine. There is a mighty truth in the old doctrine of the incarnation. And it is the doctrine which follows logically from the view of human nature and human life which we have been setting forth. It means the presence of God in human life always, in the Christ's life, and through that in humanity's in a peculiar and crowning way. It means that God is in this world, working not alone by the dumb might of material forces, but by the quick intelligence of man and the effectual ardors of his heart. It means, still further, that as this dull life of the lower world is all correlated back to one all-pervading force to which it must be reduced, so this higher life of intelligence and love goes back in its origin to the one Life which is the source of all, a life which was revealed in the fullest extent to which it can be under human guise in Jesus Christ our Lord. It is the same law in both cases, God in the great and good of all times, God especially and supremely in Christ his Son. The law is not without its analogies along other lines of the divine life on earth. The force that we call life in which the Creator's handicraft shows itself in the polyp and the crab, comes at last to a supreme development and exhibition in the intelligence and self-consciousness of man, His last and greatest creation. Man crowns the created world, its finest and its final physical type. So the Christ crowns the race of souls, their highest and consummate representative. And in him

we see not alone the highest possibilities of our own humanity, but the fullest union of that humanity with the divine out of which it has come. He is not alone the Son of Man, the man Jesus, but the Christ, "the Son of the living God." He is indeed of us, children of earth; but, thank God, he is above us, too!

I say his superiority is a blessing. I would emphasize that truth. He is above us and apart from us. And that is the source of his greatest usefulness to us. The men who help us the most in this world, and put new life into our faint hearts, and larger strength into our languishing natures, are not our equals, but our betters. Man is not uplifted by those who come to him from his own level, but by those who reach down to him from some higher vantage on which the providence of God has planted them. The world grows not alone by what it drinks in through its roots, deep in the lower elements, but by what it takes from above, out of the warmth of heaven's sunshine, the light and air of spiritual things. The signal that evokes from the shrub and tree in spring-time all the glory of leaf, and bud, and flower, comes from the warmth of the wooing sunbeams. And the call which arouses the slumbering energies of the human soul, comes from the upper zones of its life, as that life appears in the noblest and the best endowed of our kind. That is the meaning of high endowments. There is no partiality on the part of God when he makes some men stronger than others, a few better than the rest,—ay, One best of all, the Chief among Ten Thousand, the one altogether lovely! For are we not all the gainers by the riches of those who have more of spiritual wealth than we? Does it not all come back to us? Is not genius given to one that all may share its fruits? Is not Shakespeare the entertainer and the teacher of us all? Am not *I* the richer for Gutenberg's types, and Columbus's dreams of a western passage to India, and Stevenson's locomotive, and Whitney's cotton-gin? Are not your homes the brighter and the safer for the superior gifts of those pioneers of moral reform, those brave champions of liberty, Otis, and Hancock, and Washington, and Franklin, Garrison, and Phillips, and Lincoln? The man whose gifts you envy or covet, is not the only one whom they bless,—nay, probably he is the one who is least of all the gainer by them. To him they mean responsibility and toil and sacrifice, where to others they mean enjoyment, gain, and safety. Superiority means responsibility; great gifts are tremendous trusts. And they who stand higher than their fellows, can never escape the tug of the toiling world, grasping at their skirts for the help on which it depends for its own advancement.

This, then, is the meaning which it seems to me we ought to find in the inequality of endowments which to some souls seems the scandal of creation. It is the beneficent law by which the strong are to be devoted to the help of the weak, the gifted made the benefactors of the ill-endowed. It is the divine method of lifting the world by the attraction of great souls, raised by native and original endowments to the heights of character. And it is in this great fact that we find the highest office of the Saviour, in his relations to humanity. Christ helps us most out of those things in which he is most unlike us. His greatest aid to man is, so to speak, from the side of his divinity. It is not true that he serves us best in his humanity. And they who seek to lower his rank and put him on the same footing as other men, making him "one of us" and no more, do in the act rob him of the very sources of his power over the race. For the thing our humanity desires and needs the most, is not some model man, some flawless character to pose for other souls, some teacher who has outrun his pupils but a little in the race for knowledge. That were a poor satisfaction to the aching, pleading soul of humanity. Christ blesses us most out of the riches of his divinity. His power over man lies in his measureless superiority to us all. We are saved by him, through the vitalizing force of that rich life of his, fed from heavenly sources, and lifting him into the very heart of God. And

there is no soul that comes to us from our own rank in the spiritual world, flecked with the same soiling faults, born to the same destiny of doubt, and mistakes, and sins, who can begin to help us as he can, who, from a strength that never faltered under the strain of temptation or of trial, the immaculate purity of a celestial life, touches our lesser strength and thrills it into a livelier energy. The man who can do the most for the felon, just turning to the beginings of a better life, is not his comrade who has also graduated from behind the bars, and bears all the scars and disabilities of a life from which he has but just arisen, but the man of pure life who has a wealth of power to bestow, out of resources which sin has never crippled. The fallen woman looks for her best help to some pure sister, whose white garments have never known a single stain of contamination. And man's greatest spiritual impulse has come from the Sinless One, the Son of God, whose very exaltation makes him the most capable of uplifting others. It was not his eating with publicans and sinners that made him their friend and helper; it was the fact that he brought to their board the bread which came down from heaven, which no other could give them. It was not that he was tempted in all points as we are which gave him his title to our reverence. It was the fact that in all this trial, he was "without sin." He did more than show us our own selves only a little cleansed and raised up. He displayed in himself more than belongs to our proper humanity. And in this lies his especial grace as our Saviour.

Once in every year, the great river that waters the fields of northeastern Africa, overflowing its low banks, spreads out widely on either hand, and pours its enriching tides upon all the tributary country. It brings to the languishing soil new stores of fertility, fresh vigor, and the promise of new harvests. But the secret of its lavish benefits to old Egypt lies in nothing that it gets from these deserts that lurk just back of the fertile belt it nourishes, nothing that is furnished from tributary streams along its course. Nay, the fields of Egypt are watered and restored by the riches of the great lakes and the far-away mountains away under the equatorial skies. Far away up the slopes of the snow-capped peaks of the interior, under the melting heats of the returning sun, are born the streamlets that grow to brooks, and then to rivers, and go downward toward the mighty stream which gathers them into its current. And the Nile bears down to Egypt the waters that the heaven-piercing peaks have drained from the clouds as they are passing by, a rich treasure full of the promise of verdure and fruitfulness for the fields below, caught out of the very heavens. So these arid plains of human life are watered by that river of holiness flowing down to us in the person of Jesus Christ our Lord. The waters of that stream are not the poor and meagre furnishings of our low-lying humanity. They are fed from the eternal water-brooks of a celestial spirit, whose sources are in heaven!

THE VOICES OF THE DEAD.

The voices of the dead? O God!
Why don't they speak in mother tongue,
In which, when 'long earth's paths they trod,
They spoke and prayed, and wept and sung?

Silent they are, they speechless lie,
Give no response to list'ning ear;
Through all life's branches comes no sigh,
Of breath from them that we can hear.

But then, perhaps 'tis better so;
They speak to soul, and not to ear.
They cannot come, but we will go;
Tongues do not speak, but heart may hear.

Out from their graves of quiet dust,
Unnumbered in the fields of time,
Do come strong words of hope and trust
That almost make grim death sublime.

They perished. We alone are left.
Into their labors, we have come.
Of their sweet presence we're bereft,
But still we live where was their home.

Their hands did build wherein we dwell,
The altars where we worship God,
The markets where we buy and sell,
Yes, all the roads whereon we've trod.

We owe them for the precious things
They've willed to us—our heritage:
For feet to walk, and souls with wings
That will not stay in any cage.

They speak to us in many a way.
They bid us love, and work, and hope,
Still climbing up, from day to day,
Still going on, from slope to slope.

The words that come from silent powers,
The cheer and blame, rebuke and trust,—
The voices of the dead,—are ours,
They come to us from out the dust.

They speak of life, its vap'rous length;
Of tasks and duties yet undone;
Of trials sore that call for strength,
As all things do beneath the sun.

They bid us work: "The time is short,
The harvest plenteous, reapers few,
Fleeting thy chance, but long is art,
What thy hand findeth, quickly do."

They bid us love, before death's frost
Sears lives that soon shall from us fall.
"'Tis better to have loved and lost
Than never to have loved at all."

They bid us hope: it cannot be
That they are dead, that they are dust;
Their vanished souls we'll sometime see:
They bid us hope, and long, and trust.

Their lives were still unfinished things,
Threads that in midst were broken off,
Paintings unpainted, part-fledged wings,
Prophetic of still further growth.

They speak of God, and tell us hope,
That He will raise us at the last
From out the dark wherein we grope:
They bid us to our hopes hold fast.

Then let us listen to our dead,
Live by their teachings, as we ought.
It may be what we've heard as said
By them, is only echoed thought.

But still 'tis better so to live
As if 'twere true, that when we're dead,
Our lives may prove to those who live
Pure and tried gold, not beaten lead.

These thoughts have come from silent powers,
For cheer and shame, rebuke and trust;
The voices of the dead are ours,
They speak to us from out the dust.

S. W. Sample.

CHRISTIANITY AND LEO TOLSTOI.

I.

"What is this? A new teaching?"

Teaching and teachers are so plentiful now-a-days, that for the most part we have come to take them calmly. The pattern in which we are weaving our lives is not often greatly affected by other people's suggestions. But of late a voice has come to us out of Russia, strangely stirring to hearts upon which custom lies

—"With a weight,
Heavy as frost and deep almost as life"—

a voice that sets an answering chord vibrating within us.

Shutting in our existence on every side rises a wall which, in our small ways, we have diligently helped the rest of the world to build,—a wall of habit, of convention, of compromise, of so-called necessity. Solid masonry this, and yet—and yet,—is it that our eyes are blurred, or does this mighty structure actually quiver to its foundations beneath the stress of this voice from the East, as of old the walls of Jericho swayed at the sound of the trumpet? Can it be that we who talk so much of life, of its ends and objects, of its hopes and fears, of its joys and sorrows, know but little of life itself, but are busying ourselves with a poor little sham, an artificial existence? Is it a suspicion of this that rouses us, a glimpse of a possible fulness of life, not of what life might have been, or may be somewhere, sometime, but of what life is, here and now?

This voice we may hear, if we listen for it, in the greater portion of Russian fiction; but it comes to us most directly, most distinctly, most unmistakably, in the later writings of Count Leof Nikolaevich Tolstoï, in "My Confession," "My Religion," "The Spirit of Christ's Teaching," and in general the tracts and fables written "for the people." Mr. Howells brought down upon himself a variety of reproofs, administered in a variety of tempers, for his enthusiastic words concerning Tolstoï, both as man and writer; but to some of us this enthusiasm was very grateful. It was not grateful to Mr. Maurice Thomson, naturally not grateful, for Mr. Thomson considers Tolstoï a "crank." Possibly Mr. Thomson is right. A "crank" as we understand the word, is one who clings to ideas which have no reasonable basis, and we all have our own opinions as to what is and is not reasonable. It is hardly fair, however, to assume that because a man's ideas differ from our own they are therefore without reason-

able basis, and when the ideas are the ideas of such a man as Leo Tolstoï, we have need to be especially wary of such an assumption. As a writer of fiction he has shown himself so profoundly acquainted with life, so deeply sympathetic in his comprehension of human nature; he has so thrilled and touched and roused us with his pictures of life; that any word which he has to say to us concerning life itself deserves, most assuredly, our earnest and honest consideration.

There is a question which confronts every man and woman born into the world, a question which we every one of us answer in our own fashion, even those of us who think we have given it up—the question, What does life mean? For what do we live? For years Tolstoï has been seeking its answer, seeking it in a passion of earnestness that transforms the printed page of "My Confession" into the direct living speech of a man "mighty through his conscience." He has found an answer to this question, an answer which satisfies him. Putting aside the consideration of whether this answer is the true one, there is one thing we are called upon to observe—that this same answer has been given once before, with the result that a good portion of the inhabitants of the earth reckon the years from the time when it was given, as if the world had then begun anew; that the strongest of existing institutions were deeply affected by it; and that he who gave this answer—a Jewish carpenter—has been called for centuries, not king, not emperor, but God.

After seeking for the answer in every branch of human knowledge, in science, in philosophy, in the wisdom of many wise men, after seeking—to quote his own words—"not out of mere curiosity, not apathetically, but obstinately day and night . . . as a perishing man seeks safety"—Tolstoi found his answer at last in the Gospel of Jesus Christ. And since this is so, surely all good Christians are eager to hold out the hand of fellowship to this last famous convert to Christianity; surely the professed followers of the Christ in all lands will hasten to welcome this wanderer who recognizes in Jesus humanity's greatest teacher. But, in point of fact, neither eagerness nor haste are especially discernible among our orthodox brethren. On the contrary, they are remarkably shy of this Russian enthusiast—a parodox, however, which is sufficiently transparent.

It is a great pity that the Dream, that most convenient literary vehicle of former days, should have gone altogether out of fashion. It is true that it is a little ancient and rickety, having had hard usage in its day, especially when Chaucer and his followers turned it into a regular conveyance, but it will hold together for a short trip at least, and I hope the reader will be willing to step into it with me for a few paragraphs. And so, with the boldness which results from having apologized in advance, I have no hesitation in asserting that

"In bed at morrow, sleeping as I lay"

I dreamed this Dream.

I was walking along a familiar street in a quiet country town, when I saw before me a group of men earnestly talking. With every one I was acquainted, some of them were old friends, but as a group it was one I should not have been likely to behold out of a dream. There was not a man there who did not count himself a Christian; but had Gabriel that instant appeared and, sounding his trumpet, proclaimed, "Let all good Christians gird themselves to fight a good fight, for, behold, this day the Devil and his legions shall be forever destroyed; fall into line, for lo! the Christ himself will lead you,"—they would have scattered in all directions. One would have inquired of Gabriel the whereabouts of the Virgin and the Saints; another would have hurried on his surplice and looked anxiously for the banners of the Church Catholic, but, by no means Roman; a third, with a great contempt for all banners and vestments whatever, would have sought—staggering a little beneath the weight of the iron armor of his creed—the vanguard of the Presbyterian array; a

fourth, the war-light in his eyé, and the war-tone in his voice, have hastened to the Methodists; a fifth have joined that body of spiritual firemen, who hold that water is efficacious in extinguishing everlasting as well as temporal fires; a sixth have sought the cheerful Universalist camp; a seventh would have strayed near enough to the Unitarian band to get clear of his more zealous brethren, and would then, probably, have sat down and looked on; an eighth —but the list is full long already, for no trumpet sounded, no Gabriel appeared, only a man, a stranger, quietly approached and joined them. Drawing nearer I was struck by the beauty of this traveller's countenance, but the others in their eager talk paid no heed to him. For a time he stood silent, listening to them, but at length as their disputing waxed louder, he asked of a sudden:

"Are any here followers of Jesus, called the Christ?"

The strange question arrested their talk. They stared at the intruder for a moment, then turned from him, frowning or shrugging their shoulders, and one among them answered:

"If you mean, are we Christians, yes, truly, all of us."

"Then why dispute ye?" asked the stranger, his voice again lifting itself above their words.

Now in real life it is very certain that none of these men would have answered such a question, so put; they would have told the stranger that the matter was no affair of his, and that he had much better go on his way. But in my dream they did answer him, and that all at once, so that for my part I could hardly distinguish what they said. But the stranger listened patiently, and only when their voices rose once more in anger did he speak again. Then, as before, his words made a sudden quiet.

"I perceive, then, that your dispute is altogether of matters of opinion."

"Our dispute," answered one of the group sternly, "is of that which is essential to salvation."

The stranger bent his head for a moment, then spoke again.

"But you say you are all followers of that Jesus who taught of old in Galilee —in your lives, then, you agree?" and when they looked at him as if puzzled, he went on, "You are all careless of riches, save the riches of the spirit? You are not anxious concerning the comfort of the body? You resist not evil—are never angry—and judge no man? You forgive all injuries, and love even your enemies?"

The disputants looked at one another in silence, some of them shook their heads and tapped their foreheads significantly. Then one said:

"My good man you are strangely ignorant of the nature of fallen humanity, and have, I fear, meddled in questions above your grasp. You had best pass on your way, and leave us to consider these important matters."

"Even so," said the stranger, sadly, "I will go. But first tell me, are there none among you who do these things of which I have spoken, and find in them peace to their souls?"

At first there was no answer, then some one said:

"There is one man, I believe, who thus mistakes the non-essential for the essential, but he is an unbeliever, who blasphemes the true church and turns his back upon all the higher truths."

"Nevertheless, I will seek him," said the stranger. "Where does he abide?"

"He is a Russian nobleman who has turned shoemaker for the good of his soul, and Russia is far from here, very far, thank God!" And at this they all laughed and fell to talking again, and the stranger passed on. But I followed him, and, seeing me, he turned and smiled, and when I saw the smile I was impelled to ask him a question.

"Master," I said, "Will you tell me your name?"

He looked back upon the group of eager talkers, then at me again, but this time his face was very sorrowful.

"I am Jesus of Nazareth," he answered, "whom men call the Christ. After many years I have returned to seek my followers, and lo! where are they? I have sought among those who are called by my name, and alas! you

see the result." Then, as he turned from me, I awoke.

It goes without saying that the vast majority of "professed Christians" would flatly deny the statement that the explanation of life which Tolstoï accepts with such passionate enthusiasm is simply that given us in the Gospels, or rather they would only accept it with the nullifying addition that it is the same "as far as it goes," an absolutely nullifying addition, since, to them, it goes only as far as the desirable but unessential, and stops short of the essential. For the Orthodox Christian of today finds in the Gospels, not primarily the meaning of life, but the meaning of death, a curious fact considering how much Jesus has to say of life, and how little of death, and how much more we are really concerned with life than with death. And so it comes to pass that this Eastern Christian will meet with but little sympathy among the mass of Western Christians, for, though their paths run side by side for a little way, these paths start from different points and lead in wholly different directions. Both the Orthodox follower of Christ in America (for we may as well come directly home) and this heterodox follower of Christ in Russia, assert that the gospel of Jesus of Nazareth is sufficient unto salvation, but as they mean totally different things by salvation, the agreement is only superficial. What is essential in this gospel to the Russian, is of altogether secondary importance to the American, and what is essential to the American is, curiously enough, not even discoverable by the Russian.

The Orthodox Christian funds in his gospel that there is but one thing needful, the belief that Jesus of Nazareth was God, and that he died upon the cross that a fallen race might have an opportunity to escape everlasting punishment, their just doom, and, as corollaries to this, that man is in himself totally depraved and that the happiness of this world is a snare of the devil. And the Russian finds in his gospel the simple answer of a man of profound wisdom and spiritual insight—an answer which shines clear, through the misty superstitions of its recorders—to the questions, what does life mean? and, how ought a man to live to obtain lasting happiness?

But there is a large, and, I believe, ever increasing company of earnest men and women who, born into Christendom, and educated in Christian traditions, yet hesitate to call themselves Christians for reasons which would be readily apparent to the Chinese gentleman, who, in the *North American Review*, gave us his reasons for remaining "a heathen"—hesitate because the name of Christian is insisted upon so widely as implying the acceptance of a certain creed in which they are unable to find any rest unto their souls whatever; men and women who believe that death can only be explained by life, not life by death, and who are capable of reading their Gospels through, not verse by verse, chapter by chapter, as a sort of charm, but from cover to cover as they would read any other book they desired intelligently to comprehend.

It is to this class that Tolstoï's later writings will most directly appeal. That they will also appeal to many an orthodox Christian on the one hand, as well as to many a publican and sinner on the other, I would find it hard not to believe, seeing that the creed is, happily, not always the measure of the man. For whether we be orthordox or heterodox, whether we go to this church or to that church, or to no church at all, we are all men and women, striving, longing, hoping, fearing, suffering, rejoicing, all of us moreover with a strong liking for happiness, though we may have very different fashions of seeking it. But in such matters we have no right to push ourselves behind the scenes, to assume that a man does not believe what he says he does; and if he tells us he is striving to be a "consistent Christian" we are bound to take his word for it. But it becomes an interesting question as to what in these days a consistent Christian is.

We orthodox Christians, if I may be permitted, for the time, to speak within the pale of Orthodoxy, do not deny that Jesus says a good deal concerning con-

duct, indeed we like to murmur now and then something about "loving our neighbor as ourselves"; but the fact that the essential thing with us is belief, not conduct, that the miraculous birth of Jesus, his death upon the cross, and his resurrection, are of more importance to us than his life, necessarily makes the lives of many of us look, to those outside the pale, like rather inconsistent affairs. We have two sets of Beatitudes, one we repeat and one we live by. The one we repeat is the one Jesus lived by. "Blessed are the poor in spirit—blessed are they that mourn—blessed are the meek—blessed are they that hunger and thirst after righteousness—blessed are the merciful—blessed are the pure in heart—blessed are the peacemakers —blessed are they that have been persecuted for righteousness sake"; and the one we live by is the one that Jesus scorned—"Blessed are the rich in body —blessed are they that enjoy themselves —blessed are the proud—blessed are they that do not hunger and thirst after anything—blessed are the comfortable—blessed are the learned—blessed are the strongest—and most assuredly blessed are they that are not persecuted for the sake of anything." It is absurd to say that a man's belief is one thing and his conduct another. Offer a man two ways of securing "blessedness" and he will follow the one he believes most certain to reach the goal. If a man lives for material things it is because he likes them best.

We all want to be happy, we all mean to be happy, recognizing in common with those outside of the pale, that if we do not put happiness in somewhere, life is unexplainable. But we believe we shall do better if we wait, and in the meantime we get what we can here, and make up for it by calling ourselves miserable sinners. But how many of us accept the Sermon on the Mount literally, and regard ourselves as blessed through it, with a present blessedness? How many of us are happy with a happiness beyond the reach of time or circumstance?

Jesus said, "The Kingdom of God is within you," and he said also, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven," which are dangerous texts for an orthodox Christian to quote, and in truth, the conviction that as an orthodox Christian I am a failure and shall do nothing but blunder is so borne in upon me that I humbly betake myself to my proper place among the heterodox, with apologies for intruding where I had no business to be. And from this, my proper place, I say again what I have said before,—If Tolstoï be a Russian crank, as Mr. Maurice Thomson says he is, then Jesus was a Jewish crank. Or if we modify this and say that Tolstoï is partly right and partly wrong, then we say also that Jesus was partly right and partly wrong; or if we go farther, much farther, and say that Tolstoï is altogether right in his spirit, in the central idea that life is the life of the many, not the one, and that consequently the meaning of life can only be revealed to those who live in the lives of others, but that in the practical application of this idea he is not altogether right, then I think we must say the same thing of Jesus. Whatever we say, whatever we think, Tolstoï may claim the title of a "consistent Christian" before any of us. Before you, my Catholic friend, intrenched behind a rampart of Saints, saintly and otherwise; before you, my brother of "The Church," as you stand in your surplice wondering if the returning collection plate will bring with it the wherewithal to top the long delayed spire; more than you, oh preachers of all sects whatever who, on Sundays, stifle in your hearts all week-day kindliness and give us

> "—"'a the horrors o' damnation
> "Set forth wi' faithfu' ministration";

more than you, my Universalist friend, shying at this one horror o' damnation, but otherwise keeping the road most respectably; more than you, oh complacent Unitarian, seated in your easy chair and amiably willing that the rest of the world should sit where it can. Whether or not this Russian be right in his ideas concerning this life which we

are all living, let those of us to whom a creed does not forbid the privilege, be honest, and admit that these ideas are at least the ideas of a consistent Christian.

AVERIC STANDISH FRANCIS.

THE INSPIRATION OF A GREAT FAITH.

Unitarians do well to put greater emphasis upon life than upon belief. Noble living is the end for the accomplishment of which all religious agencies should be employed. And yet the tendency manifest in some quarters to relegate all theology to the realm of immaterial and unimportant things is to be deeply deplored. This for the reason that certain great faiths have much, very much, to do with forming the characters and shaping the lives of men. To ignore, or treat as of minor moment, so much of theology as teaches faith in God and a future life, is to stand directly in the way of all genuine religious effort. Let us admit that religion is a life and not a creed, that it is something to be lived and not merely something to be believed, and the question still remains, how can religion thus understood be best promoted? How can we best impart to our fellow men the highest motive, the deepest inspiration, leading them to noble living? Not, surely, by treating as indifferent matters, or even as non-essential, such great theological truths as the existence and attributes of God, and the certainty of a future life. For a confident faith in these doctrines has been in the past, and must be in the future, a power making for practical righteousness more potential than all other agencies combined. In all ages the men of noble and consecrated lives have been those who were moved by the inspiration of a great faith. By a great faith, I mean a faith in the great, the fundamental, the central, the essential things in religion; those things without which religion cannot exist. And since religion is right feelings and relations toward God as rightly apprehended, we must include theism at least as one of its indispensable elements. Such a great faith is, I repeat, the mainspring, the motive power, of the noblest living. I will not say it is the only inducement to such living, for I recognize the fact that a good life is better than a bad life, even if our present brief existence be the whole of it. I ask, however, why not seek the highest and most powerful motives; why not invoke everywhere and always the most potential influences; why not present to mankind the most convincing reasons, to lead the race toward righteousness? Surely the church can do no less. Surely religion demands all this, at our hands. And these higher and stronger motives must all take root in a great faith. That man who firmly believes that he is day by day forming a character, not merely for time, but for eternity, and who is also convinced that he is responsible to a Supreme Power, in whom he lives and to whom he owes all that he is, and all that he is to be, will feel an infinite motive, an all-powerful inspiration, leading him irresistibly to high and noble living. Such a faith is the inexhaustible fountain from which must flow the ever-living streams of life and hope. The man or the church that is not permeated and inspired by it, is like an engine without steam, or like a flower without the sunshine, or like the electrical battery without the electricity.

I have been careful to speak only of our great faiths. There are many doctrines and dogmas that have been fastened upon Christianity, which are foreign to it, as they are to all true religion. They are not important, except in the sense that they may be positively hurtful. They are not such beliefs as have to do with life. They furnish no great motive for right living. They are, therefore, to say the least, even if true, unimportant. We want so much of theology as is essential to the highest and best development of the religious nature in man, and we want no more. As belief in God is the chief agency in such development, let the church teach theism. As the highest motive for building the Christian character is found in the fact that life continues after the body is dead, let the Church teach immortality. As the religious nature is

best developed and strengthened by its exercise let the Church teach the duty of worship. With these great and inspiring faiths in God, in immortality, and in worship, plainly inscribed upon her banner, the Church may go on gloriously conquering and to conquer.

GEO. W. MCCRARY.

REVERENCE AS THE ORGAN OF SPIRITUAL KNOWLEDGE.

In reading some contributions, several weeks ago, by eminent ministers and laymen, on the question: "What has Jesus Christ done for humanity?" I was impressed by the insufficiency of the answers given by some of the respondents, owing, as it seemed to me, to their lack of due reverence for the person and character of Christ. It was tacitly assumed that this Son of Man was to be estimated like all other sons of men, by a critical examination of the words and acts reported of him. He was to be brought down to the level of science—of intellectual scrutiny; and nothing was to be received as true of him which could not be proved beyond all question. Now, for one, I protest against the principle here involved, and maintain, on the contrary, that whoever would truly understand the character and work of Christ, must first learn to approach him with reverence and gratitude. If we believe in any Divine Providence, we must be willing to accept our Christian inheritance as that which was intended to be the groundwork of our spiritual life. This does not mean that we should esteem it wrong to inquire into the foundations of our religion, when the time comes for such inquiry. It is only saying that the more natural and desirable course in early life is to yield ourselves freely to all those better impulses and desires which come from the Christian faith which we have inherited. Is it not true of everything beautiful or sublime, that to appreciate it fully we must approach it, not in a critical, but in a sympathetic spirit? Much more is this true of exalted characters. To recognize their worth is in itself a supreme joy; and because we recognize it and revere it, we are filled with an earnest desire to walk by its light. The man whose eyes are always directed to the ground, will never see the glory of the heavens above him. It is absurd to lay down the principle, that science is the final authority by which all beliefs and all alleged facts must be tested. The philosophy which is greater than science, affirms that there are unquestionable truths which never can be proved—and which need no proof. All knowledge, as one of our wisest teachers affirms, is based upon an absolutely *blind faith*, viz., a faith in the integrity of our own faculties. But much more to my present purpose is it to consider the *power of sympathy* as a guide to truth. If we have nothing in common with some great and good man—nothing that draws us to him by admiration and reverence and love—we can never understand him. Hence, Pascal declares, that "to know God we must first love Him"; and hence that beatitude of Christ: "Blessed are the pure in heart, for they shall see God." A certain *Christian sense* forbids us to assume that we can measure our indebtedness to Christ by any cool and impartial estimate. Imagine the child of some devoted and loving father being called upon for the reasons why he loves and honors this excellent parent. "I owe everything I have to him"—the reply might be—"how can I help loving him?" How much more emphatically have millions of devout souls been able to say this of their revered Lord and Saviour! It never, for a moment, shakes their faith in him, that they cannot answer all critical objections. "Impartial" they are not—if that means looking at all sides of the question with equal indifference; but indifference never awakes a living faith in Christ. "We love him, because he first loved us." "Never man spake like this man" to the deepest wants and aspirations of the soul. "To whom else should we go," then? Why search for historical "evidences" of Christianity, when through faith and love and reverence we can have direct intuition of him whose life is the light of men? Let criticism do its legitimate work faithfully and fearlessly; but let it not claim

to be the organ of spiritual knowledge, for that belongs pre-eminently to reverence. W. S.

DEATH THE SUPREME TEST OF FAITH.

How must a trembling spirit feel
That forth from its own clay doth steal
Upon its lonely way!
It taketh naught of all it's had;
It goeth penniless, unclad,
Upon the bleakest day.

No arms can form so strong a hold,
No tongue can make a plea so bold,
But that this subtile thing,
When Heaven-ward draws the mighty power
That bade it live, must in that hour
Pass onward—slave or king.

And dost thou question God's great plan,
And strive, by feeble arts of man,
His secrets deep to wrest?
Forbear, and meet with tranquil mind
The darksome void, content to find
In death Faith's final test.

Florence E. Weld.

EARLY CHRISTIAN ART.

A somewhat careful and extended study of the above subject has proved so full of interest to the writer, as to suggest the thought that the results of the study may be of interest to readers of the Unitarian.

Art, as the expression of the beautiful, has always associated itself closely with religion. Whether there is any inherent relation between the two, and whether the future will find them associated or not, historically they exist together. The highest architecture of India, Egypt and Assyria, as well as of Greece and Rome, was employed in the construction of temples to the gods. The crude statues of the orient, as well as the "breathing forms of life" of the golden age of Grecian art, were representations of gods and goddesses. The oldest songs in existence, the Vedas of India, the Iliad of Homer, the Hebrew Psalms, were all hymns or tributes of praise to the gods. The earliest attempts at music seem to have been in the interests of religion, and its latest and most perfect strains have been born out of a longing to give wings to religious aspiration and trust.

Painting in its higher developments belongs to the modern world, but that too has been consecrated from its birth to the service of religion.

Christianity had its beginnings in the midst of the world's finest ancient art products, and of whatever remained of the art instincts which had produced them. But Christianity was a protest against the polytheism, the sensuousness, the immorality of the heathen world which had brought this art into existence. The early converts to Christianity were partly from the heathen world, partly from Judaism, and to each class art would appear a snare and an evil to be avoided: to the Jew because during long centuries his law had expressly prohibited art as an adjunct to religion; to the heathen because art had been the handmaiden of the old faith which he had now renounced. Hence, we are prepared to find, as we do find, art essentially ignored in the beginnings of Christianity.

Nor would it be possible for a change to take place otherwise than very slowly. During its first three centuries Christianity had no legal status within the Roman empire, and the Roman empire was but another name for western civilization. The early Christians shrank from public observation and consequent persecution. Their places of religious concourse were upper chambers on retired streets, or chapels hidden away amidst the winding passages of their carefully concealed underground burial places—the Catacombs.

Under these circumstances, of course, art had little chance. Such beginnings as appeared would necessarily be crude, and naturally would tend very largely to take the form of mere signs or symbols of what was most significant or dear in the Christian faith. Not much beyond such a crude symbolism would it be reasonable to expect until after that great change took place in the fortunes of the Christians, which resulted from the conversion of the emperor Constantine to Christianity; an event which lifted them up from the position of a persecuted people into respect and influence.

This early symbolic art is for the

most part confined to small objects, such as seals, rings, carved ivories, illuminated books, mosaics. Among the earliest of the symbols we find the fish, the ship, the dove, the anchor, and the lyre—all frequently employed during the first two centuries—and later the palm branch, the peacock, the phœnix, the crown, the monogram, and the cross, and such scripture symbols as the lamb, and the good shepherd. If we inquire for meanings, the fish may have symbolized Christian baptism, it may have recalled Jesus' words, "be ye fishers of men," or it may have represented Jesus himself, since the Greek leters forming the word fish, formed also the acrostic letters of the Greek words for "Jesus Christ, Son of God, Savior." The ship may have symbolized the church, in allusion to Noah's Ark. The dove would have significance either in allusion to Jesus' words, "be ye harmless as doves," or to the descent of the Holy Spirit in the form of a dove. The lyre was the symbol of Apollo and the muses, but was adopted as a symbol into early Christian art to signify praise and thanksgiving to God, much as Christmas, a heathen festival, was adopted and rebaptised with a Christian name. The plam branch, while a heathen symbol, may also have had a Jewish origin. The anchor doubtless was an application of Paul's expression, "hope, as an anchor of the soul." The crown, too, has abundant justification from the words of Jesus and Paul. The phœnix in the light of Greek fable would afford an admirable symbol of immortality, as did also the peacock.

The cross was a heathen symbol, and in its present simple form is not found in early Christian art, the monogram, a composite Greek letter, formed by a combination of the first consonants in the name of Christ, taking its place as a symbol for Jesus. Even this does not come into use till the fourth century, and it was not till the middle of the fifth century, says Mrs. Jameson, more than a hundred years after the cessation of death by crucifixion, that the pure form of the cross appears in art. It is then found on coins, in mosaics, in wood or metal studded with jewels, and the use of it was to symbolize Jesus in the same sense as did the rock or vine or lamb. By the sixth century we begin to find traces of the crucifix as representing the tragedy of Calvary rather than the person of Christ.

The earliest forms of the crucifix contain a double symbolism. The lamb had been made to represent Christ; it now appears bearing a triumphal cross; later it is represented lying on an altar at the foot of the cross; then it appears with blood flowing from a wound in its side as well as its feet; and finally by the end of the sixth century, a lamb is painted in the center of the cross where the body of Christ was placed later. The Sixth Ecumenical Council (A. D. 680) ordered that Christ should be represented in his proper human body, rather than under the symbol of the paschal lamb, and thus we have completed the evolution of the crucifix.

In all this symbolism we have the initial stage of Christian art. Of course, however, art could not be expected to stop with this mere symbolism. In the absence of printed books, and the existence of only few manuscripts accessible to the masses, were found potent reasons for invoking art in its completer forms as a teacher and enforcer of the Christian religion, as it had before been of heathen classic religions. Ere long, therefore, the delicate symbols on seals and rings were supplemented by, or gave place to, larger and more elaborate pictorial representations of the incidents and personages of Jewish and Christian history and legend.

In the fulfillment of this new object of art, that of furnishing religious instruction to the people—"books for the simple," as pictures have been called—of course ampler space and greater variety of art materials were needed. These were supplied largely by the sarcophagi and ceilings of the Catacombs.

The Catacombs were a labyrinth of galleries excavated in soft volcanic rock below the hills which surround Rome. These galleries cross and recross each other until, according to one author, they would aggregate a total length of

three or four hundred miles, long enough to extend from one extremity of Italy to the other, although the entire area occupied by them is estimated as not more than four square miles. The earliest writers who mention the Catacombs call them crypts or cemeteries, the word cemetery meaning a sleeping place. The word cemetery, Dr. Clarke thinks, came into use with Christianity to express the Christian thought of death as a sleep. The name "Catacomb" dates from the sixth century A. D., but underground burial-places antedate Christianity. Several very ancient Jewish Catacombs have been discovered near Rome; the followers of Zoroaster buried their dead in a Catacomb of their own near Rome; and some of the Romans themselves used as burial places *columbaria*, or underground chambers surrounded with niches for holding the urns containing the ashes of the dead.

The first Christians in Rome were mostly Jews, and only followed the example of their nation in burying in Catacombs, while their religious affiliations would lead them to bury with others of a like faith. Hence originated the Christian Catacombs. Roman law and custom carefully protected burial-places. The early Christians availed themselves of these laws in the construction of the first Catacombs. There was no secrecy in their construction; they were entered by ornamental portals from the highways near the city. In addition to the long passages only three or four feet wide, along the sides of which were the niches for the sarcophagi, the Christians, by degrees, excavated here and there chapels for prayer, and rooms for love-feasts, which afterwards in times of persecution became hiding places. When this time of persecution came, the structure of the Catacombs was changed to suit them to purposes of concealment. The main entrances were blocked up and the stairways destroyed. Lower galleries were excavated below the first, narrower, darker, more complicated, with obscure means of exit. Hither came the persecuted Christians to worship in secrecy, here many lay concealed till the storm was passed; here sometimes the persecutor overtook them and they were butchered in cold blood. And still the deceased were brought to these places, until it is estimated that the dead sleeping here numbered not less than three millions.

After the time of Constantine the Catacombs were no longer resorted to for worship, and after the taking of Rome by Alaric in 410 A. D., there were no more interments in them, though they continued to be frequented by pilgrims for a century or two longer, when, the most sacred relics having been carried away and deposited in churches, the openings were closed up and forgotten, and these underground burial places remained unknown and undisturbed till rediscovered in the sixteenth century. Since that time they have been carefully explored, as a valuable source of early Christian history recorded in its arts.

A sarcophagus taken from the Catacombs and dating from the year 359 A. D. is still extant. It is of white marble carved in bas-relief, ten Bible themes occupying the ten spaces into which it is divided. These are: Christ entering Jerusalem; Christ before Pilate, in two scenes; the Repentance of Peter; Peter going to Prison, and the Transfiguration (or Christ Disputing with the Doctors, or Christ Seated in Glory—for critics are divided as to the meaning of this panel), from the New Testament; and from the Old Testament, the Sacrifice of Isaac; the Trial of Job; Adam and Eve after the Fall; Daniel in the Lion's Den. Then, on the pediments and flat arches which divide the panels, are represented Moses Smiting Water from the Rock; Moses Receiving the Tables of the Law; Jesus Multiplying the Loaves; Jesus Receiving Baptism; Jesus Raising Lazarus; the Three Children in the Fiery Furnace; only that sheep appear instead of persons in each scene. The larger subjects on this sarcophagus are frequently repeated in the Catacombs, both on the sarcophagi and the ceilings. Added to these are such other Bible scenes as Christ Healing the Sick, Raising the Dead, Saving the Lost Sheep; Noah in the Ark; Jonah

being Swallowed and Ejected by the Fish; the Lame Man taking up his Bed; and the Good Shepherd carrying the Lamb on his Shoulder. On the fifty-five *sarcophagi* in the Lateran museum taken from the Catacombs, Dr. Clarke reports the history of Jonah as occurring twenty-three times; the miracle of the loaves twenty times; the change of water to wine sixteen; the raising of Lazarus sixteen; while there is but one picture of the nativity, and one of Christ crowned with thorns, none of scourging, none of crucifixion.

Mosaics were used in decorating the walls of the early Christian churches. The workers in mosaics took up the same class of subjects that were painted on the ceilings and carved on the sarcophagi of the Catacombs. The earliest assured date for any of the mosaics falls in the fourth century, and their height of splendor was reached in the fifth. In addition to the subjects enumerated above, we find represented in the mosaics, the Offerings of Abel and Melchisedec; Abraham Entertaining the Angels; Moses and the Burning Bush; and single figures of Prophets and Evangelists, but no crucifixions.

The application of ivory to purposes of flat sculpture reaches back to Nineveh, and was very familiar to Roman art. In the fourth and fifth centuries the Christian church made extensive use of flat ivory surfaces for sculpturing religious subjects, the sculptured ivory being afterward used as diptychs, or as book covers to sacred volumes. One of these covers dating from the sixth century is before me in the form of an etching. The center is occupied by a crowned lamb, the "Agnus Dei"; in the two upper corners are the symbols of St. Matthew and St. Luke, in the lower corners their busts; at the top, in the center, the Nativity; at the bottom the Massacre of the Innocents; on the sides the Annunciation, the Wise Men seeing the Star, the Baptism, the Entry into Jerusalem, Christ before Pilate, and the Women at the Sepulchre. These carved ivories furnish a rich field for the study of early Christian art, and, like the Catacombs and the mosaics, they are especially remarkable in all the early centuries for the entire absence of a suffering and a crucified Savior. Evidently it was the life and not the death, the loving, living teacher and friend, not the dying vicarious atonement, which held the imagination of early Christian artists.

Two other developments of early art remain, namely, illuminated sacred books and portraits of Christ. The former cover a period of a thousand years, from the fifth to the fifteenth centuries; the latter a yet longer period. Of the former in relation to *early* Christian art I am unable to speak with any certainty from lack of authentic dates. The early representations of the face of Jesus offer a more satisfactory field of study. No description or representation of the face and figure of Jesus comes down from his own age or from those who knew him. All representations must therefore be ideal, and are of value simply as showing the thought of different ages about his person and character. So completely had all tradition of Jesus' personal appearance died out by a hundred years after his death, that a long controversy arose as to whether in form and feature he was truly described by those words of the prophet Isaiah—"without comeliness and beauty." Justin Martyr, Tertullian, and Cyril took the ground that he was physically uncomely, Cyril declaring that he was the "ugliest of the sons of men." Ambrose, Jerome and some later Christian Fathers declared him to have been the most beautiful of mankind. There is a description of him which is supposed to date from the third century, the so-called letter of Lentulus to the Roman Senate, which says, "He was tall and well-proportioned, of a countenance full of force and gravity, such as moved the spectators both to love and fear." The oldest portraits of Jesus are in harmony with this description. Two such have been found in the Catacombs, and therefore go back to the fourth century at least. But the representations very common in early art, of Jesus as the Good Shepherd, and of Jesus in the various scenes illustrating his life, all agree in

giving him a youthful, vigorous appearance, with a countenance of tenderness and cheerfulness.

Our study of this first period of art extending to the sixth century is perhaps most of all remarkable for what it fails to discover. Faith in the Hebrew Scriptures as a record of God's dealings with a chosen people and symbolical of his dealings with all men; faith in God's provident care for all his children; faith in Jesus, and loving reverence toward him, as a tender, strong, helpful friend, teacher and master; faith in immortality as man's destiny—these are emphasized by almost innumerable repetitions. But for faith in a crucified God, or a vicarious atonement; in a virgin mother of God, or St. Peter holding the keys; in a great and awful day of doom with Jesus as judge; in a trinity of Gods, and in salvation through the shed blood of one of the Trinity—for traces of these faiths we search in vain through the art of the first six Christian centuries.

ELIZA R. SUNDERLAND.

CHARLES BEARD, LL. D.

IN MEMORIAM.

Our English churches have lost their strongest man—not counting, of course, Dr. Martineau, who long ago retired from the active ministry. Alike as preacher, speaker and author, Charles Beard was known throughout England, having a reputation extending beyond the Unitarian churches. Two years ago he was earnestly invited to come over to America and preach the sermon at our National Conference at Saratoga, but he was even then feeling the strain under which he finally broke down, and was obliged to decline. This year again, it was hoped to secure his presence, and when the Conference was postponed for a year, it was thought surely he would be recovered and be able to come at last. But it was not to be. On April 9, he died at Bournemouth, whither he had gone in broken health a few months before.

To the writer it is the loss of an old friend and comrade. We were school fellows, in the school kept by his father, the late John Relly Beard,—"Dr. Beard" *par excellence*—one of those admirable private academies which were maintained by many of our ministers of the past generation. Thence he went on to Manchester New College, just ahead of me—his junior by nearly three years—but through those years, and afterwards throughout his ministry, we were always neighbors and warm friends.

His first ministry was at Gee Cross, near Manchester, one of the old Nonconformist chapels, dating back to the times of the "five mile act" when it was penal for Dissenters to hold their worship within five miles of any corporate town. For many generations "Gee Cross Chapel" was the only place of worship in the neighborhood, the one place to which rich and poor all alike resorted; and as manufactures brought an ever increasing population, it was here Mr. Beard learned that close knowledge of the people, and that power of strong, simple, direct speech, which made him our most popular as well as our most scholarly platform speaker. He was at first only assistant to the old minister, the Rev. James Brooks, but Mr. Brooks dying, he became sole pastor, and here he remained from 1850 to 1866, when he succeeded Rev. J. Hamilton Thom, in Renshaw St. Chapel, Liverpool.

He came to Liverpool in the very strength of his manhood. He was already known as an author by his volume, "Outlines of Christian Doctrine," and by the two-volume "Story of Port Royal," as well as by his letters to the London press, under the signature "A Lancashire Lad," and his editorship, which lasted fifteen years, of the *Theological Review*. But it was as a preacher and speaker that he was best known, and he at once became a power in Liverpool. "Renshaw Street Chapel" had been for generations the home of much of the noblest life of the city—Rathbone, Thorneley, Roscoe, Jevons, Holt, Bright, were among its staple names—strong merchant princes, wealthy and willing to use their wealth for noble purposes. Such men had always composed the morning congregation; Charles Beard crowded it in the evenings with

eager listeners of the common people, and by and by, to meet a still larger and more popular audience, gave courses of Sunday evening lectures in the great Concert Hall, Lord Nelson Street.

All this, however, was but a portion of his work. From the beginning of his Liverpool ministry, he had a large part in all that was going on in the city. It was he, mainly, who organized the "Hospital Sunday" collections throughout the city churches of all denominations; he who was largely instrumental in the foundation of the Liverpool University College, since incorporated in the great "Victoria University." He was the clerical secretary of Manchester New College, then removed to London, where it still remains. Till 1879 he had the editorship of the *Theological Review;* in 1883 he was "Hibbert Lecturer," and his volume in that series, on "The Reformation of the Sixteenth Century in its Relation to Modern Thought and Knowledge," stands exceedingly high. And most of this time he was writing several "leaders" a week for London or Liverpool newspapers of the highest class!

The wonder is that he did not break down long before, but he had a marvelous faculty of arranging and expressing his thoughts. Whether it was a sermon, a review, a leading article, or a chapter in one of his works, he hardly ever needed to write a sentence twice. He would think out his line of thought, and then sit down and write it off, in his swift small writing. I have often seen his manuscripts, and only here and there in a page would there be a correction even of a word. But it was not weak, as such extempore writing is apt to be, but writing strong, simple, rich in illustration, wonderfully brilliant and varied in style. It was very much the same with his speaking. I once asked him how he prepared his speeches. He told me that he thought over and settled just three things. 1. How he would begin; 2, what one clear point he would make, or elucidate; and, 3, how he would end. More would be sure to come to him as he went along, but with those three things safe and settled he was never afraid to be called upon. And he never needed to be. The strong thought and the fitting word never failed. His thought might be a mistake, but there was never any doubt as to what it was, and even when you could not agree with him, you could not help respecting and admiring not merely his eloquence, but his sincerity and earnestness.

It may be asked why, with such gifts and power, he did not make yet more mark in England. Partly it was because of the difficulty of the position which a Unitarian minister holds in England, but I cannot help thinking that it was, still more, because he never heartily accepted that position, and used it for the best it was capable of. He had a deep dislike, even dread of denominationalism. As Silas Farrington aptly puts it in the *Register*, "he was numbered among the Unitarians, but he bore the name as his cross rather than as his crown." "He desired a catholic and comprehensive church, and was willing to stand simply and naturally as a man where he could stand, until the day of that church should come." The result of which simply was, that he would work more heartily with sectarians of any other kind or name, than with those of his own body, albeit the worst sectarianism of his own body was freer and broader than the very liberty of the other Churches round! He could not see that the only sectarianism that there is in Unitarianism arises not from our shutting out the fellowship or co-operation of others, but from the fact that, being shut out by all others, we have simply to work together, if we would work at all.

Well, every man must work in his own way and by his own light. Charles Beard's was a noble thought, and he held to it faithfully, and worked on bravely, albeit sometimes with a certain sense of discouragement and disappointment, as he found that the catholic comprehensive church was nowhere in sight. But all his labors told upon him. Three years ago his health began to fail, but a six months' rest in Switzerland and Germany seemed to restore him. No sooner,

however, did he return to work, than his strength again failed. Last year his congregation procured an assistant for him,—the Rev. Henry Gow, whom some of our readers will have known during the post-graduate year he recently passed at Harvard Divinity School—but in October last the old weakness returned, and his church granted him a year's leave of absence. But it was in vain. There was no disease, simply a general weakening and breakdown of the physical system, but it seemed as if nothing could be done, and gradually he sank and passed away.

As I write these few lines, I feel how poor they are to tell of this strong and noble man to those who never saw him. A man in whom laughter was ever close akin to tears; with a wonderful depth of pathos, and the raciest sense of humor; a rare full scholar, and yet eminently a man of the people; heartily religious, yet with nothing puritanical about him—our English churches mourn their noblest preacher; and I, thinking of my old friend, whose voice I may hear and whose hand I may grasp no more, reach thus across the shadowy distance and place my little wreath upon his tomb. B. H.

THE GOSPEL OF "CULTURE" AND THE GOSPEL OF CHRIST.

The chief priest of the Gospel of culture for this day is Matthew Arnold, who has so recently died. He was a man of splendid endowments, of clear sight, of pure character, and one who has done lasting service in the field of literary criticism. And yet neither in his prose nor in his poetry does he meet and satisfy all the claims of life. The heart that he understood is not the human heart with its hopes and fears, but the heart of the Oxford scholar with its philosophy and its acquaintance with libraries. He had never drawn near enough to mankind to enable him to see what are the wants of the natural heart, or to see that goodness can exist without exquisite taste and elegant manners. A deep, settled sadness runs through all his work. His sun was obscured for most of the time by clouds; only at rare intervals it broke through and dispelled the gloom. He was cultured, but unsatisfied with what his culture brought him. He was constantly reaching out his arms for something else, but was in doubt whether there was anything greater to which he might cling. He had spiritual hopes and impulses, but they were beaten back by his intellect, which was critical and skeptical. He hovered between the wish and inability to believe. His heart was Hebrew and his head was Greek. He saw that there is suffering in the world, and hoped to cure it by stoicism. He saw that there is sin in the world, and he hoped to cure it by education, by culture, by introducing "sweet reasonableness" into the life of the sinner. The text of his gospel was not, "Blessed are the pure in heart for they shall see God," but "Fortunate are the educated for they can rally the good in the depths of themselves." His culture was too far away from actual life. It was out of reach of the commen heart of mankind. He went into a gallery, in which a few ideal pictures were hung, and mistook that for the great world.

The over development of taste is liable to produce too great sensibility, and turn the mind away from a contemplation of the world as it actually exists. Its tendency is toward exclusiveness, toward isolation, toward a refined selfishness. It makes egotists and supercilious critics, of what otherwise would have been lovers and helpers of their kind.

It must be written down as one of the greatest merits of Christ and his philosophy, that the common heart of the world was never lost sight of. It was said of him that the common people heard him with gladness. One fault that was found with him was that he would sit at the same table with publicans and sinners. He took the children in his arms. His was an example of the sensitive soul, unspoiled by artificial manners. That he appreciated the beautiful in all its forms there can be no doubt. His parables show with what open eye he looked upon all the processes of nature. The waving tree, the lightning, the harvest field rustling in

the wind, the bird, the flower, the grass, the sunrise, the sun setting in a bank of fire-tipped clouds, are all used as illustration of the thought he sought to convey. But in all his love for the beautiful he never lost sight of the multitude of sad and sinful hearts all around him. His good taste did not rob him of sympathy. His sensitiveness led him toward the world and not away from it. His culture took the form of love for the uncultured, not that of personal vanity and criticism.

There is nothing could be more helpful to these days and make them more glorious than to find all culture—the power of intellect and the power of taste—turning toward the world in its sadness and sin to help it instead of turning away from it to despise it. The culture which widens the abyss between the different classes is harmful; the culture which bridges the chasm is divine. To be able to "think clear" is a noble attainment; but it is no more noble than to be able to feel deeply for all who are the victims of misfortune and woe. We may be glad of every addition to the ranks of those who are "acquainted with the best that has been thought and said," so long as they do not ignore the worst that is happening all around them.

From the cultured classes should go out a great company of mediators and saviors, who have heard the cry of the more needy, and are hurrying to give assistance, as, in the parable, the father ran out to meet his needy and penitent son. Human progress is accomplished when the strong help carry the weak forward. It is a system of mediation. The high must stoop to help the low. The few who are learned must impart to the unlearned; the few who are free must help remove the shackles from those who are bound; the pure must help the sinful.

True culture is the unfolding of all the best powers of life. It not only adds breadth to the intellect, but adds depth and warmth to the heart. Once religion needed culture to free it from its narrowness and its nonsense. Now culture needs religion to free it from its vanity and selfishness. REED STUART.

A LAND OF FLOWERS.

The winter rains send the thrill of life through the dormant roots of numberless wild flowers, all over Southern California. The number of different species is very great, the number of flowers of some species is incalculable. In some localities the flowers of a single species will cover thousands of acres. A few weeks since I stood on a hill in Pasadena and looked across the valley to the sloping land against the foot of the mountains beyond, and all the slope seemed on fire. A light flame was creeping along the surface of the ground, as if the sunshine had condensed into a fiery cloud. This sheet of fire was made up of incalculable numbers of the wild poppy (eschscholtzia), which was then very abundant everywhere, but was especially abundant at Pasadena. It is reported that when the valley was in its native wildness, and the area covered with poppy was much greater than now, the sailors, on vessels miles out at sea were misled by the flame-like flowers into thinking that an actual fire was sweeping through the valley.

Here as I sometimes go for a walk on Pomona Heights, or on the San José Hills, the abundance of the flowers lends a charm to the scene which cannot be told. The serene sky, the silence of the mighty hills, the measureless area of bloom,—all enter into one and hold him with a subtle power of which he hesitates to attempt to speak. Of these flowers the larger part are strangers to our northern flora. Often one is found that shows at once its *genus*, but it is of a different *species* from the familiar friends of the hills or the prairies of the old home, and one is tempted to send for the botanies, and to resume the enchanting study that for years has been thrust aside by absorbing duties.

Of *cacti*, there are several species that are found here in great abundance, often growing in impenetrable thickets that have a most formidable look. A belt of cactus 15 feet in height and two or three rods in width makes a fortification, which even a brave soldier will wisely shun. The Mexicans used to plant such a belt around their mud-

walled forts, and found it an effectual protection against all foes. The cacti are just coming into bloom. Yesterday a friend took me for a long and delightful drive, during which we passed through many acres of these strange plants, that from their uncouth stems thrust out large flowers of such wonderful beauty. My patient friend indulged my propensity for constantly getting out to load the carriage with floral spoils. My ready jack-knife could quickly cut the succulent cactus stems with the flowers adhering, then carefully spearing the blade into the severed portion, one could at leisure and in safety examine the splendor of the blooms,—this a brilliant corn-color, that a delicate pink, another of such gorgeous crimson as in the East one sometimes sees on the maple after the ripening airs of autumn have given it their most glowing touch.

The flowers of Southern California are not confined to the hills and valleys, all the gardens are ablaze with them. Rarely having a touch of frost, possessing a soil of great fertility, having arrangements for supplying every plant with water as often and as much as it needs, the gardeners here are able to grow many of the rarest flowers in perfection, and in boundless profusion. Callas grow by the rod, a single bed will give you at any moment a hundred flowers. Oleanders are in thickets. The heliotrope is trained up the lattice at the piazza. The jasmine showers down its fragrance from trees 15 feet high. The scarlet garaniums grow in hedges along the whole length of the garden.

And then the roses! How can I tell their number and their beauty! The rarest grow beside the door of the lowliest homes. In some gardens over one hundred and fifty choice varieties are in bloom at the same time. There are not only rose bushes, but veritable rose trees, nearly twenty feet high, and several inches in diameter. Sometimes an arbor has been built to support the climbing roses planted by its side. They have completely covered it, and drop in long graceful branches to the ground. When April brings the great season of roses, these arbors, as one stands at a distance and looks against them, seem to be flowing cataracts of brilliant bloom, and they fill the air with such delicate odors as no perfumer has been able to distil.

As one walks along the streets large branches, laden heavily with roses perfect in form and color, thrust themselves over the fence across his way, as if to dare him to purloin their marvelous beauty. When you call on your friends they will stroll with you through the rose-garden and point out to you, by scores and fifties, the famous varieties that hitherto you have known only through the enchanting pages of the nurserymen's catalogues. And they will cut for you from the burdened bushes a great handful of the pure white "Niphetos," the indescribably lovely "Bon Silene," and others hardly less beautiful.

The Californians arrange their Flower Festivals to take place in the season of roses,—in April or the first part of May. Usually all the ladies of the city work together to prepare the Festival, and devote the proceeds to some public charity. In some large hall, or may be in an immense Pavilion built for such uses, floral structures of the most varied designs are erected. Thinking the Los Angeles Festival would be among the best, I went there to visit it. As one entered the Pavilion he seemed going into a land of magic. Sides, roof, pillars, balustrades, were decked with branches of palm, cypress, and peppertree; long sprays of acacia, jasmine and roses; garlands of every variety of flowers from field and garden. In the center of the Pavilion was a temple forty feet high built of roses,—walls, pillars, arches, roof, one glowing mass of roses of every choice variety. Then all around the sides of the immense room, and in the gallery above, were other designs, — temples, fountains, ruins, booths, all of flowers. A design that seemed to me very beautiful was a small temple used as a lemonade stand. It was made entirely of lemon and orange flowers,—walls, pillars, roof, were made of sprays of bloom freshly plucked from the great orchards found

not far away. And the ladies who dispensed the lemonade to the thirsty crowd were also decked with the same lovely flowers.

The Pomona festival came a few days later. Though Pomona is a much smaller place its festival was not less beautiful than that at Los Angeles. Here also were floral structures of great size and beauty. A Mexican cubin of bamboo, filled with a display of tropical flowers; a gypsy tent of roses, in which swarthy maidens gave you a happy fortune if you crossed their palms with silver; a toboggan slide made of pure white roses, down which rushed a great red rose toboggan filled with a happy group of boys and girls; a national flag of large size, the stripes made of roses, the field of heliotrope, and the stars of marguerites; a pyramid twelve feet high, its sides a glowing mass of roses, each side of one color, and different from the others; a great ribbon, thirty feet long and four wide, in which each brilliant band was made of roses of one color,—these were among the fascinations of the magic scene.

And there were great displays of named roses. One could study these tables for hours, having in his hands specimens of the choicest roses which the skill of the florist has been able to produce, comparing splendor with splendor, glory with glory. Day after day for two weeks in Los Angeles, for one week in Pomona, scores or hundreds of ladies spent the forenoons removing the flowers of yesterday and putting fresh ones in their place, and afternoons and evenings the hundreds and the thousands came to see. From booth to booth, from temple to temple, from ruin to fountain, the crowds passed with constant exclamations of astonishment and pleasure. It did one good to be there to see.

O. Clute.

Pomona, Cal., May 10, 1888.

THE BROOK.

The little noisy brook that hurries along through our meadows is the sum of many laws unseen, immutable since time began. It is the mist of the sea returning to the sea again. Its existence is due to the same laws that control the great rivers. It may deviate, it may be seemingly diffused in lesser aims, it may be almost lost to sight; but further on we find it re-enforced, gathered back to itself, and, true to the law of its being, bounding onward to the ocean. All natures cannot be like the great rivers, conceiving from the start their high purpose and maintaining it, but some must be like the lesser streams with channels not so large and with strength of less degree. Sometimes these little streams, whose forces are limited, are easily choked by impediments, and impurities, and flow back upon themselves to become stagnant, and loathsome to our senses; but, give them a little help, clear their channels, and how quickly they move onward and in their running purify themselves!

The little stream may not in its life seem to help toward any great ends, indeed may not be even visible to many; yet it is ever true to its laws, and even the vapors that rise from it, finer than eye can see, fall on distant parched grounds, like a benediction. And somehow, somewhere, the brook as well as the river finds its right outlet,—comes at last to the great sea.

Edna A. Foster.

BLOODROOT.

"Loved the wild rose, and left it on its stalk?"

Beech trees, stretching their arms, rugged yet beautiful,
Here shade meadow and brook; here the gay bobolink,
High poised over his mate, pours out his melody.
Here too, under the hill, blooms the wild violet;
Damp nooks hide, near the brook, bellworts that modestly,
Palefaced, hanging their heads, droop there in silence, while
South winds, noiseless and soft, bring us the odor of
Birch twigs mingled with fresh buds of the hickory.
Hard by, clinging to rocks, nods the red columbine;
Close-hid, under the leaves, nestle anemones,
White-robed, airy and frail, tender and delicate.
Ye who, wandering here, seeking the beautiful,
Stoop down, thinking to pluck one of these favorites,

Take heed! Nymphs may avenge. List to a prodigy.
One moon scarcely has waned since I here witnessed it.
One moon scarcely has waned since, on a holiday,
I came, careless and gay, into this paradise;
Found here wrapped in their cloaks made of a leaf, little
White flowers, pure as the snow, modest and innocent;
Stooped down, eagerly plucked one of the fairest; when
Forth rushed, fresh from the stem broken thus wickedly,
Blood!--tears, red as of blood,--shed through my selfishness.

THOMAS HILL, D. D.

DR. RAINSFORD AND ST. GEORGE'S CHURCH, NEW YORK.

While spending a few days in New York City a year ago, there was no place we visited with more interest and profit than St. George's Church, where Rev. W. S. Rainsford, the active, intensely in earnest and philanthropic Broad Church Episcopalian, is rector, and where, within a few years, he has revived an old dying religious society and built up a perfect hive of humane, helpful, Christian activities, right among the common people,—the "masses," as we call them. A recent number of the New York *Tribune* gives an account of Dr. Rainsford's work, a condensation of which we reproduce. It contains a lesson for ministers and churches of all denominations. Says the *Tribune:*

"No better illustration of the power of a city church to revive its work and extend its usefulness without 'moving uptown,' has been furnished in many years than that shown by St. George's Church, in Stuyvesant Square. Next to Trinity it is the oldest Protestant Episcopal parish in the city, and for more than half a century it was a centre of wealth and fashion, and culture as well, under the guidance of Dr. Milnor and the elder Tyng. But with the latter's retirement the congregation rapidly dwindled, little parish work was done, and about all that remained of a once flourishing parish were a beautiful edifice with its two handsome spires and enviable historical associations. The church had a name, but no life. In 1882 the present rector was called from the Cathedral of St. James, in Toronto, one of the most important churches of its denomination in Canada.

"'If you will abolish your pew rents, I will come,' was the answer. It was a bold step to take, but Dr. Rainsford was known to the vestry; they counted the cost and said: 'Come.' The result has proved the wisdom of the decision. In the little more than five years since the young rector assumed charge of the parish the congregation has grown till it fills the large building week by week. Instead of a diminution in the church's receipts, the offerings have steadily increased until last year, when $18,565 was given for the support of the church and clergy, $12,403 for general missionary work, and $40,593 for parish missionary objects. Of this last sum $23,400 was an Easter offering to lessen the church debt.

"To understand how great a work is being done by St. George's Church one needs to study carefully its interesting Year Book, which chronicles the nature and progress of the many agencies employed for the elevation of the masses on the East Side. Dr. Rainsford has three assistants, the Rev. Dr. Henry Wilson and the Rev. Messrs. Charles Scadding and William Edgar Niess. The rector and his assistants made nearly 7,500 visits during the year, delivered 591 sermons and lectures, held 1,599 public services in the church and 539 meetings outside. Besides the nearly 2,000 families visited regularly, there are about as many individuals belonging to poor families under the care of the church who do not attend its services regularly. The number of communicants at present is not far from 1,500. The services average four during the week and seven on Sunday.

"The Memorial Parish House just erected in Sixteenth street, adjoining the rectory, has been built, the rector says, as a 'newer and better furnished nest for a brood that the clergy and the workers of the church have been for some time trying to bring out. We do not propose launching forth on a variety of new works; this is not the pur-

pose of our building. We are already, perhaps, carrying as much sail as our ship will bear; but we do look forward with nothing less than delight to the opportunity of housing those various parochial agencies that we have found useful. Further, our new parish house will give us of the clergy opportunity of knowing all our parishioners better.' Mention can only be made of the Women's Missionary Association, organized within a year, the St. George's Mission Aid Society, the St. George's Chapter of the Brotherhood of St. Andrew, 'The Chronicle,' a monthly parish paper, the flourishing missions and Sunday-schools, with several Bible classes, sewing schools, sewing guilds, employment society, the deaconess, admitted to the Order by Bishop Potter last year, the summer house at Rockaway and the extensive work among the young, with classes in knitting, cooking, embroidery, physiology, etc."

From all this it will be seen that Dr. Rainsford is intensely practical in his aims and methods, and most earnest in his desire to reach and benefit the poor, the needy, the suffering, the unfortunate, and those who are not reached by the churches generally. And his success shows the need and practicability of such a religious work as he is doing. It is along these lines of noble human sympathy and beneficence that the Christian church everywhere should press.

EMERSON'S OPINION OF ALCOTT.

In Cabot's recently published Memoir of Emerson we are given some interesting glimpses of Bronson Alcott.

As early as 1835 Alcott visited Concord, and in 1840 came there to live for a time. From the first he made a profound impression upon Emerson. In 1837 Emerson wrote to Margaret Fuller:

"Mr. Alcott is the great man, and Miss Fuller has not seen him. His book does him no justice, and I do not like to see it. I had not fronted him for a good while, and was willing to revise my opinion. But he has more of the godlike than any man I have ever seen, and his presence rebukes, and threatens, and raises. He *is* a teacher. I shall dismiss for the future all anxiety about his success. If he cannot make intelligent men feel the presence of a superior nature, the worse for them; I can never doubt him. His ideal is beheld with such unrivalled distinctness that he is not only justified but necessitated to condemn and to seek to upheave the vast actual, and cleanse the world."

In his journal of the same date as the letter, Emerson wrote: "Yesterday Alcott left us, after a three days' visit. The most extraordinary man, and the highest genius of his time. He ought to go publishing through the land his gospel, like them of old time. Wonderful is the steadiness of his vision. The scope and steadiness of his eye at once rebuke all before it, and we little men creep about ashamed."

Fifteen years later Emerson wrote: "It were too much to say that the Platonic world I might have learned to treat as cloud-land had I not known Alcott, who is a native of that country; yet I will say that he makes it as solid as Massachusetts to me."

Cabot says: "Emerson soon discovered that Mr. Alcott could not write; and he was afterward obliged to confess that his friend could not deal with matters of fact."

In Emerson's journal, in 1844, we find this record:

"When Alcott wrote from England that he was bringing home Wright and Lane (afterwards his associates in the Fruitlands community at Harvard), I wrote him a letter which I required him to show them, saying that they might safely trust his theories, but that they should put no trust in his statement of facts. When they all arrived here, he and his victims, I asked them if he showed them that letter; they answered that he did,—so I was clear. He looks at everything in larger angles than any other, and, by good right, should be the greatest man. But here comes in another trait: it is found, though his angles are of so generous contents, the lines do not meet; the apex is not quite defined. We must allow for the refrac-

tion of the lens, but it is the best instrument I have ever met with."

In a recent conversation with George Willis Cooke, author of the excellent work on Emerson and his Philosophy, Mr. Cooke spoke strongly of Emerson's high appreciation of Alcott as a man and thinker, and of his gifts as a conversationalist. "Have you heard Alcott talk?" he inquired eagerly of Mr. Cooke, in one of their interviews. "If not, don't fail. He talks *wonderfully.* But, he can't write. As soon as he takes up a pen his genius is gone."

Cabot says in the Memoir: "Emerson used to say that it would be a pity if Alcott should survive him, since he alone possessed the means of showing to the world what Alcott really was."

A READING-GUIDE TO EMERSON.

For some time past Rev. W. C. Gannett has been engaged in the preparation of a pamphlet upon Emerson, which is now completed and published as "Unity Mission No. 20." (C. H. Kerr & Company, 175 Dearborn St., Chicago). It devotes three pages to "Emerson the Man," one to a "Reading-Guide to Emerson," and twenty-two to selections from Emerson's writings. The "Reading-Guide" contains so much valuable information that we publish it (nearly entire) below:

There are two editions of Emerson's works: the "Riverside," in eleven volumes, sold separately, or in set, at $1.75 per volume; and the "Little Classic," also in eleven volumes, each $1.25. Both are published by Houghton, Mifflin & Company, Boston. The separate volumes in these editions are known as:

1. *Nature, Addresses and Lectures* (*1849*).
2. *Essays. First Series* (*1841*).
3. *Essays. Second Series* (*1844*).
4. *Representative Men* (*1850*).
5. *English Traits* (*1856*).
6. *Conduct of Life* (*1860*).
7. *Society and Solitude* (*1870*).
8. *Letters and Social Aims* (*1875*).
9. *Poems* (*1847 and 1867*).
10. *Lectures and Biographical Sketches* (*1883*).
11. *Miscellanies* (*1883*).

If but a single volume is bought, the "Conduct of Life" may be suggested, each separate essay in it being notable, —"Fate," "Worship," "Beauty," "Considerations by the Way," and the other five. And next, the first two volumes named in the list above, as holding his early and most characteristic thought, —volume I. containing "Nature," and the "Method of Nature," the "American Scholar," the "Divinity School Address," "Literary Ethics," etc.; and Vol. II., "Self-Reliance," "Compensation," "The Over-Soul," "Spiritual Laws," "Love," "Friendship," "History," etc. Next to these three, volume X., because it holds, besides some racy sketches of New England character, the four noble essays called, "Aristocracy," "Character," "The Sovereignty of Ethics," and "The Preacher," showing more of his thought on ethics and religion. Volumes VII. and VIII. contain the essays easiest to read, dealing mainly with man in society and with literary subjects: "Domestic Life" is in the former, "Immortality" is in the latter. Volume IV. shows him as the critic of great men,—Emerson measuring Plato, Swedenborg, Montaigne, Shakespeare, Napoleon and Gœthe; and volume V. as the traveler, —the acute critic of a great nation. In volume XI. will be found his anti-slavery addresses, etc. And whoever loves his essays will be sure to want the volume of his "Poems." The poems by other writers, which he loved best, he gathered into a volume called "Parnassus;" and Margaret Fuller, and their friendship, are pictured in pages he contributed to her "Memoir."

Of Lives of Emerson, that by Cabot, in two volumes ($3.50), is every way the best. It is largely told from letters and the journals. Few biographies more perfect of the *interior* kind have been written. But Dr. O. W. Holmes has written a shorter Life in the American Men of Letters series ($1.25). Both are published by Houghton, Mifflin & Company, Boston.

The "Correspondence of Carlyle and Emerson" reveals the striking likeness in unlikeness of the two great thinkers. G. W. Cooke's "Life, Writings and Phi-

losophy of Emerson," M. D. Conway's "Emerson at Home and Abroad," and the Concord School lectures on "The Genius and Character of Emerson," are helpful books.

Among single chapters and essays concerning Emerson may be mentioned those by—

A. B. Alcott, in "Concord Days," and elsewhere.

C. A. Bartol, in pamphlets.

John Burroughs, in "Birds and Poets."

O. B. Frothingham, in "Transcendentalism in New England," and the "Life of Theodore Parker."

Dr. Wm. Hague, in "Life-Notes."

Wm. T. Harris, in the "Atlantic," August, 1882.

F. H. Hedge, in Allen's "Liberal Movement in Theology."

Dr. O. W. Holmes,—his tribute to Emerson before the Massachusetts Historical Society.

Henry James, in his "Literary Remains."

James Russell Lowell, in "My Study Windows."

R. Heber Newton, in the "Index," July 13, 1882.

E. C. Stedman, in "Poets of America."

E. P. Whipple, in "Recollections of Eminent Men," and the "North American Review," July, 1882.

And by writers abroad,—

Matthew Arnold, in "Discourses in America."

John Morley, in "Critical Miscellanies," Vol. I.

Herman Grimm, in his translated essays called "Literature."

ONE UPWARD LOOK EACH DAY.

Sunday.

My Own Shall Come to Me.

Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
For, lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruit of tears.

The waters know their own, and draw
The brook that springs in yonder height;
So flows the good with equal law
Upon the soul of pure delight.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

John Burroughs.

Monday.

A Present-day Faith.

Come back, O blessed Faith in all things good,
In manhood's strength and woman's tender love,
In human sympathy a world to move,
In God's own written and unwritten word;
Come with the impulse of my childish mood,
Fresh with the thoughts that boyhood's fancy wove,
Before I learned too much to think and prove,
And ancient Faith unharm'd by question stood.

Yet, mingling with the riper fruit of years,
Let childhood's trust in manhood's strength be strong,
E'en though the fiery trial of doubts and fears
Consume the creeds I held when I was young;
Come, sanctified by all the spirit's tears,
Oh, greater Faith, to triumph over wrong!

Frances E. Hudson.

Tuesday.

Three Helps.

If the world seems cold to you,
Kindle fires to warm it!
Let their comfort hide from view
Winters that deform it.
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan
"Ah! the cheerless weather."

If the world's a wilderness,
Go build houses in it!
Will it help your loneliness
On the winds to din it?
Raise a hut, however slight,
Weeds and brambles smother,
And to roof and meal invite
Some forlorner brother.

If the world's a vale of tears,
Smile till rainbows span it;
Breathe the love that life endears,
Clear of clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark Sorrow's stream
Blends with Hope's bright river.

Lucy Larcom.

WEDNESDAY.

Cheerfulness Taught by Reason.

I think we are too ready with complaint,
In this fair world of God's. Had we no hope
Indeed beyond the zenith and the slope
Of yon grey bank of sky, we might be faint
To muse upon eternity's constraint
Round our aspirant souls. But since the scope
Must widen early, is it well to droop
For a few days consumed in loss and taint?
O pusillanimous Heart, be comforted,—
And, like a cheerful traveller, take the road,
Singing beside the hedge. What if the bread
Be bitter in thine inn, and thou unshod
To meet the flints?—At least it may be said,
'Because the way is *short*, I thank thee, God!'

Elizabeth Barrett Browning.

THURSDAY.

Patience Taught by Nature.

'O dreary life!' we cry, 'O dreary life!'
And still the generations of the birds
Sing through our sighing, and the flocks and herds
Serenely live while we are keeping strife
With Heaven's true purpose in us, as a knife
Against which we may struggle. Ocean girds
Unslackened the dry land: savannah swards
Unweary sweep: hills watch, unworn; and rife
Meek leaves drop yearly from the forest trees,
To show above the unwasted stars that pass
In their old glory. O thou God of old!
Grant me some smaller grace than comes to *these*;—
But so much patience as a blade of grass
Grows by contented through the heat and cold.

Elizabeth Barrett Browning.

FRIDAY.

Hold Still.

Pain's furnace heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I whisper—as God will!
And, in His hottest fire, hold still.

He comes and lays my heart, all heated,
On the hard anvil, minded so
Into His own fair shape, to beat it
With His great hammer—blow on blow;
And yet I whisper—as God will!
And in His mighty hand, hold still.

Why should I murmur? for the sorrow
Thus only longer-lived would be;
Its end may come, and will to-morrow,
When God has done His work in me;
So I say, trusting—as God will!
And, trusting in the end, hold still.

He kindles for my profit, purely,
Affliction's glowing, fiery brand;
And all His heaviest blows are surely
Inflicted by a Master hand;
So I say, praying—as God will!
And hope in Him, and suffer still.

From the German, by Charles T. Brooks.

SATURDAY.

Onward and Upward.

Keep striving: The winners are those who have striven
And fought for the prize that no idler has won;
To the hands of the steadfast alone it is given,
And before it is gained, there is work to be done.

Keep climbing: The earnest and steadfast have scaled
The height where the pathway was rough to the feet;
But the faint-hearted faltered, and faltering, failed,
And sank down by the wayside in helpless defeat.

Keep hoping: The clouds hide the sun for a time,
But sooner or later they scatter and flee,
And the path glows like gold to the toilers who climb
To the heights where men look over landscape and sea.

Keep onward—right on, till the prize is attained;
Front the future with courage, and obstacles fall.
By those, and those only, the victory's gained
Who keep faith in themselves and in God over all.

Eben E. Rexford.

ILLUSTRATIONS OF UNITARIANISM.

THE "GUILD OF THE GOOD SHEPHERD" STATEMENT.

In the "Manual" of the Guild of the Good Shepherd established in connection with the Church of the Unity, Springfield, Mass., by Rev. John Cuckson, we find the following:

A CONFESSION OF FAITH.

I believe in one God, the Father, the Creator, Ruler, and Sustainer of all things, visible and invisible, whose presence fills all space, and whose inspiration is the life of every age and race, who alone should receive worship. And

in one Lord—the man, Christ Jesus—faithful Son of God and Saviour of men, sent to declare the Father's will, to reveal His character, to lead us to keep His commandments, and to confide in His mercy and love. I believe that he is the most perfect revelation of God to men, and so revere him as Master, and as his disciple seek to live like him, and walk in all his ways. I believe that he lived a tempted, but victorious life, and, dying on the cross, left an example of faithfulness and self-sacrifice for all who seek to worthily follow him. I believe that he triumphed over death, and now sits at the right hand of God in the glory of the Father, and that he has brought life and immortality to light, and made plain the way of salvation.

I believe that the Bible contains the wisdom of God, and, though not every word is divine, its spiritual teachings are a "light to our feet, and a lamp to our path." I believe that the Hebrew and Christian Scriptures are to be read thoughtfully and reverently, and are to be used for instruction, reproof, and worship, in the home and in the church.

I believe in the life everlasting; and pray that, by God's help, by toil and self-discipline, I may be fitted for fellowship with Christ, and with the wise and saintly, through all eternity.

I believe in duty—the sense of good to be done, and of evil to be avoided—and daily seek Divine help, that I may cleave to virtue and resist all evil desires and temptations.

I believe that God guides men by His holy spirit into paths of truth and holiness, and that all are His children, and that, in ways men cannot understand, He will, by the discipline of pain and sorrow, bring all to Himself.

I believe that there are three things incumbent upon every child of God: *Prayer*, by which we have access to the Father, and through which strength and grace enter the soul; *Faithfulness*, by which we remain true to our obligations of obedience and service, and do honestly the work which God sets us to do in the world, whether it be great or small; and *Charity*—love toward all men—"that suffereth long and is kind."

I believe in the sacrament of baptism as the dedication of the child to the service of God, and as a becoming mode of entrance into the visible fold of the Good Shepherd—the church of Christ.

I believe in the sacrament of Communion as a memorial service appointed by Jesus Christ, whereby loyalty to him may be constantly renewed, and spiritual life be strengthened and sustained.

I believe that in the sight of God men are judged, not by what they believe, but by what they are, and that character is more important than opinion; and in the words of Jesus himself, I believe the first commandment is: "Hear, O Israel! The Lord our God, is one Lord; and thou shalt love the Lord thy God with all thy soul, and with all thy mind, and with all thy strength." The second is this: "Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

(*This is not intended as a test creed for admission to the Guild, nor is it binding upon all the members, though it probably expresses the faith of most, and is an outline of the doctrines held by many Unitarian Christians.*)

LOYALTY TO ONE'S FAITH.

As liberals we are not loyal to God or to our fellow men when we give as freely to support some other faith as we do to support our own,—when we support some other church, or some school, which is teaching precisely the opposite doctrines to those which we believe. Would you support a school which taught that two and two make five? Would you think you were doing humanity a service by giving money to pay its teachers? Would you support a school that taught false geography, false chemistry? You would not consider it liberal or generous or kindly. You would say, I am doing injury to people to perpetuate systems of false teachings that lead the children astray. If, then, you believe that you are right in the religious opinions you hold, you should not support opinions that are contradictory to them; for the welfare of the world turns upon right

thinking about God and man. Your first great duty, then, is to be loyal to your faith.—*M. J. Savage, in Unity Pulpit.*

MR. BATCHELOR ON THE WESTERN NEED.

If Unitarianism is to succeed in the West, must its aims and purposes be definite? or, indefinite? Does the West want religious novelty? or, does it want solid, tried, real religion? Should the A. U. A. establish in the West, *churches*—broad, rational, progressive, non-creedal, yet *real churches*, distinctly for Christian worship and Christian work? or, should it plant indiscriminately whatever the whim of a "liberal" preacher or a non-orthodox company of persons in any town may elect, be it Christian church, Free Religious circle, Ethical society, or what not? These questions are answered with admirable candor, intelligence and plainness by Rev. George Batchelor, in the *Christian Register* of May 17th. We cannot serve the A. U. A. or the cause of Unitarianism in the West better than by printing what he says, nearly entire. Mr. Batchelor writes:

What is the duty of the American Unitarian Association in the West? Clearly and unmistakably, to spread Unitarian literature and to found Unitarian churches. In this great Western world, many attempts are to be made to find substitutes for the Christian Church. Whether they are to succeed or fail is for the present none of our business. We shall say, "God speed you!" to every good man and to every good work. But the American Unitarian Association should have one clear, narrow, definite purpose, which for the present should take its money and its strength. It is not to found societies which may grow into Unitarian Churches, or societies which under other names will do the work we are set to do. If it is to succeed, and succeed gloriously, as I believe it will, it must found institutions which are unmistakable from the outset. So doing, it will have no controversy on its hands, but will engage in a rivalry of good works with all other religious bodies. It will attack no one, and exclude no none who wants to work with it, and will invite no one by abandoning its proper tasks. Instead of repelling, it will attract the elements which are most congenial and best prepared for its message. In every great city, a man of ability can find what he looks for. But he cannot have everything at once. Birds of a feather will flock together, and the nature of the flock will depend on the first-comers. Like will attract like. One may surround himself with devout, sensible, influential men and women, or he may as easily gather those who are not devout or "level-headed." He cannot, however, have both classes at the same time, and keep them. For ease of working and certainty of results, a clear, firm, open-hearted, and open-handed policy will tell. Any uncertainty of purpose and indefiniteness of plan will make an easy beginning in many cases to lead up to a sad end.

Now, I am told by men and women whom I greatly respect that I am mistaken, that in many cases the movement would be a failure from the beginning if the word "Christianity" were spoken. One day, I tested that question. Being so situated that I fell in with a number of energetic men who control much money and support no church, I drew them out successively on their religious opinions.

One said, "Oh, I am no Christian."

"Well," I said, "suppose you had a minister: would you like to have him stand where you do?"

"No: I should like to have a man who could convert us, and not one that it would take thirty or forty of us to convert. If we had a man in our city who would sink himself behind his work, he could lead us."

"And you would not consider it an obstacle that he called himself a Unitarian Christian from the start?"

"Not a bit of it."

I asked another. He said: "I am a liberal Jew. But I would support a Unitarian church."

I said: "You are a liberal Jew. Would you consider it an objection if your minister were a liberal Christian?"

"No," he said. "You had better stick to your Christianity for at least a hundred years to come."

These two are fair samples of many responses. I asked several ladies of intelligence and culture, in a Western town where there is no Unitarian service, what kind of an institution would succeed there best, one which should drop the Christian name and attempt to gather in everybody who is liberal, or one which, from the start, should avow the principles of a New England Unitarian church. I wish I could reproduce on paper the longing they expressed for a strong, reputable, religious organization of that kind, and their confidence that it could be established.

Many of our mistakes have been the result of indecision, indefiniteness, and lack of confidence in our principles. We are slowly learning that no abundance of good fruits will make one tree, while one tree will bear the supplies of a generation. We have not fully comprehended as yet the difference in church building between the horticulturist and the fruit peddler. A church rightly founded will be the soul and centre of all noble reforms. No aggregation of "reforms" will make a church. The American Unitarian Association must found churches with the hope and expectation that around them will be grouped all the appliances of science, art, literature, charity, civil improvement, and social regeneration. But it will begin with the churches.

It seems to me a strange delusion to think that the West is crazy for novelty. The truth seems to be exactly opposite.

ANNUAL MEETING OF THE WESTERN CONFERENCE.

The annual meeting of the Western Unitarian Conference (or, as Dr. James Freeman Clarke says it ought properly to be called, the Western Ethical Conference) was held in the Third (Mr. Blake's) Church, May 15th to 18th,—part of the first and second days, however, being devoted to the two organizations which are affiliated with the Conference, viz., the Women's Western Conference, and the Western Sunday-school Society.

The programme of Tuesday, the 15th, consisted of a meeting of the Conference Directors, at 10 A. M.; in the afternoon the women's meeting, which we report on another page, and in the evening the Conference (opening) sermon by Rev. M. J. Miller, of Geneseo, Ill., which had for its subject, "The Spirit of Truth."

Wednesday began with a good devotional meeting led by Rev. S. M. Crothers of St. Paul, after which came the President's address, the reports of Secretary and Treasurer, and other business occupying the Conference until noon. The address of the President, Hon. D. L. Shorey, was brief, and devoted mainly to a presentation of his conception of the place, purpose, and importance of the Conference. We regretted that the speaker should have taken occasion almost at the beginning, to give a thrust at our national missionary organization, the American Unitarian Association, by declaring that the National Conference is the only denominational organization we have which is "sufficiently broad and free and without provincialism" to represent the Unitarian body of the whole country.

The report of the secretary, Rev. J. R. Effinger, began with a brief statement of his own work—number of miles travelled, local conferences visited, sermons delivered, amount of correspondence, etc., and then widened out into a report of the work done by our churches and ministers of the West generally. He was fair and just enough to inform us that the secretaries of two out of five of the Western State Conferences (those of Wisconsin and Michigan) had distinctly refused to make returns to him, since the churches of those States, generally, are not in sympathy with the Western Conference; but none the less he proceeded to report the work in those States, so far as his acquaintance with it extended. More than half of what he reported as having been done in the West, was work not done by the Western Conference at all; indeed, it was work which the Conference had actually embarrassed and hindered by the false light in which it (the Conference) had put Unitarianism everywhere. Even the Conventions which the A. U. A. had held in the West, at Toledo, Kansas City and Davenport, with a view to correcting in some measure, if possible, the mischief done by the Conference, were included in the Secretary's report. One of the Directors of the Conference who felt how presumptuous and misleading was the report, remarked that it reminded him of nothing so much as of Blaine's famous telegram said to have been sent to his political managers in a certain State where all was reported as going wrong, "Claim everything." A pastor of one of our largest Western churches, who is a member of the Council of the National Conference, felt so indignant over the report that he said at the close of the meeting, "If such a report is made at our next National Conference I shall rise in my place on the floor of that meeting and expose it." Aside, however, from its assumption in covering what did

not belong in it, and thus keeping up the false impression that the Conference represents the whole West as it formerly did, instead of not to exceed one-third of the West, the report was interesting and worth hearing. It was earnest, and showed faithful and zealous work done by the Secretary and his immediate co-workers during the year; indeed, one only wondered how in the midst of so many embarrassments they could have been so zealous. If the tangible results which the Secretary had to point to as the outcome of the year, were not large, the fault plainly was not his. Mr. Jones felt called upon to apologize for the smallness of these tangible results, but at the same time assured us that the "possibilities" and "promise" were never better than now.

If the President showed hostility to the A. U. A. the Secretary took the opposite attitude, calling especial attention to the resolution of sympathy sent by this body last year to the A. U. A., and the corresponding resolution passed by that body of good feeling toward this. He did not, however, tell us the secret history of those resolutions,—what the W. U. C. resolutions really meant, or how the A. U. A. resolution came to be passed.*

The Treasurer's report was in marked contrast with the Secretary's. It did not attempt to cover all the money contributed or raised for Unitarian purposes in the West, but only what had been contributed to the Western Conference, and hence there was not very much to report, nor did the prospect seem to the Treasurer very bright. Not to exceed about one-third of the churches in the West had paid anything into the treasury of the Conference, and these were generally the smaller and poorer churches. It should be said, however, that some of these had paid with a most generous and self-sacrificing spirit, making their contributions considerably larger than they had ever been before.

The Conference began the year with a special guarantee fund of some $1,800, subscribed by individuals, West and East. With this fund, and the contributions of the churches, the Conference found itself at the end of the year only two or three hundred dollars in debt; and a part of this was raised before the meetings closed. There was some talk about raising a Conference Fund of $50,000 to prevent having to go in debt and being obliged to call on individual friends for so heavy lifts each year. The desire for such a fund was very earnest, but nothing was done beyond the appointment of a committee and the mentioning of two or three subscriptions conditioned on raising $25,000 at once.

Wednesday afternoon was devoted, the first half to the Western Unitarian Sunday-school Society, with reports, election of officers, and a paper by Rev. J. Ll. Jones, on "A Normal School in Morals and Religion," and the second half to "The Claim upon us of the Mission Fields," with papers from Mrs. E. E. Marean, of Chicago, Mr. K. Sugimoto, of Ann Arbor, Mrs. Kate Gannett Wells, of Boston, and Rev. A. M. Judy, of Davenport, on missionary work respectively in India, and Japan, among the Indians of Montana, and at home through the Post-office Mission and the Sunday Circle.

Wednesday evening was given to a special service commemorative of Emerson, in the First Methodist Church in the center of the city. An elaborate programme had been printed and excellent music provided. Rev. F. L. Hosmer had sent an original hymn; Rev. Judson Fisher offered prayer; responsive readings from Emerson were conducted by Secretary Effinger; Rev. John Snyder read a poem contributed by Rev. J. W. Chadwick; thirty or forty persons in the audience repeated sentences from Emerson; and addresses were delivered or papers read on Emerson, by Rev. J. Ll. Jones, Rev. S. M. Crothers, Rev. J. C. Learned and Rev. W. C. Gannett. A large audience was present, and the occasion was a most interesting one. The thing most to be regretted about the evening was, that on account of the lateness of the hour, Mr. Gannett could read only a part of his paper. But we trust it will be given us in full in print.

On Thursday there was a devotional meeting at 9 o'clock led by Rev. Chester Covell, and three excellent papers,—one on "Moral Education in the Public Schools," by George P. Brown of Bloomington, Ill.; one on "The Relation of Literature to Child-Education," by Mary E. Burt, of Chicago; and one on "The Roots of Religion in Human Nature," by Henry Doty Maxson, of Wisconsin. Following the last named paper came the final business session of the conference. The Committee on Credentials reported 24 churches represented, by 78 delegates. Hardly any of the older, stronger churches had sent delegates,—as Unity Church and the Church of the Messiah, Chicago, the Church of the Messiah, St. Louis, the churches of Kansas City, Denver, Omaha, Louisville, Cincinnati, Meadville, Detroit, Ann Arbor, Milwaukee, Madison; indeed not a living church in Wisconsin or Michigan had sent a representative, and only one of the four Ohio churches.

A strong appeal was made for a Guarantee Fund again this year, to insure the Conference against financial disaster. Nearly $1600 was pledged. The election of officers resulted in the choice of Mr. Shorey, Mr. Effinger and Mr. Galloway again as President, Secretary and Treasurer, and Dr. Wm. Smith of Sioux City as Vice-President.

In the evening a meeting was held at the First Methodist Church with addresses by Prof. Swing, Rev. M. D. Shutter of Minneapolis, Rev. J. C. F. Grumbine, Dr. Kerr of

* We refer any of our readers, who care to refresh their memories regarding that history, to the UNITARIAN of June, 1887, p. 142.

Rockford, and Dr. Thomas, upon "The Possible American Church"; this meeting however was not properly a part of the Conference, but was held at this time because it would thus accommodate some of the liberal ministers and laity of the west who might be in Chicago during the Conference week.

We cannot close our account of the Conference without a word upon that question which is naturally uppermost in the thoughts of all readers of the UNITARIAN—Were there any signs of willingness to take such steps as would bring the Conference back into line with the Unitarian body generally, and thus unite the West again? We answer, on the part of some members of the Conference, yes; but on the part of the leaders of the Conference, no. At the close of the meeting on Thursday afternoon some friends who were talking about the desirability of union raised the query whether the Constitution of the new Minnesota Conference might not be adopted by the Western Conference, and thus, on that basis, the West be re-united. It was said that assurances had been received from Judge McCrary, the president of the Western Unitarian Association, and others, that that basis would be accepted by the Christian party. Would the ethical party accept it? Mr. Ludden, the president of the Minnesota Conference, felt sure they would. Accordingly Mr. Jones was appealed to, then and there, for it was well known that if he and Mr. Gannett would consent there would be little further difficulty. But his reply was immediate and unequivocal, that he could not consent to the adoption of the Minnesota constitution or anything else that would necessitate the repeal of the Cincinnati action. This would seem to dispel the last hope which anybody can have indulged that the Conference can be induced, under its present leadership, to modify in any degree its ethical basis, or declare for itself a Christian or even a theistic purpose, in no matter how modified a form.

The question is asked from many quarters, indeed it was asked by many in Chicago during the Conference week, Could not the Unitarians of the West, if they would make a general rally, take the Conference out of the hands of its present leaders, and make it a really Unitarian body again? Undoubtedly. Everything shows that those who believe in a Christian Unitarianism are in a large majority in the West. But the question is this: If we did, what would be the result? The result would be that the present leaders would feel aggrieved, and would go out; and some would feel that they had been driven out. So, then, is it not better that we let them have the Conference, with all its influence and prestige, and with all the labor and heart which in past years we have put into it, rather than do anything which could by any possibility be construed as taking an advantage of them, or driving them out?

This is the way the Christian party of the West generally feel. This is why they have so generally decided to withdraw from the Conference and let the Ethical party have it, rather than win it back by a rally and a fight.

What then is left for the Christian party? A very clear and plain course of action, viz., to strengthen their State Conferences by every means in their power, and to rally more strongly than ever to the support of our national missionary organization, the A. U. A. Then, if the A. U. A. shall see its way, as we believe it will, to such a western policy as we suggested in our last, viz., the appointment of a permanent Western Secretary, the establishment of a Western Headquarters in Chicago, the creation of a strong Western Advisory Board, and the holding of regular annual conventions in the West under the auspices of the A. U. A. —the era of reconstruction and of steady progress will at once begin in the West.

EDITORIAL NOTES.

We go to press too early to give a report of our Boston Anniversaries, which began with a social meeting of the ministers, with tea, in the parlors of the Arlington Street Church, Monday evening, May 28th. We give elsewhere some information about the general Conference of our English Unitarian churches, recently held in Leeds, and a pretty full account of the recent meetings in Chicago of the Western Conference and Women's Western Conference.

We regret that we have not space to present full reports of the memorable Leeds Conference. Many things were done and said which are of interest to American Unitarians. One paper we may mention here, that of Dr. W. Blake Odgers, urging that the seats of the two great English Universities, Oxford and Cambridge, ought not to be allowed to remain longer without Unitarian churches. He doubted if churches could be made self-supporting there, but believed that the Unitarians of England could do no more valuable work for the promotion of their cause than to erect a good chapel in each of these great educational centers, and sustain in connection with the same one of their ablest and best men. Of course the conditions are different in England and this country, but the success which has at-

tended the not wholly dissimilar movement of the American Unitarian Association in establishing and maintaining churches at a number of our most important college and university towns, would seem to furnish ground for encouragement to our English brethren in this contemplated project of theirs.

It is only a few weeks since our venerated Dr. James Martineau, of England, passed his eighty-third birth-day. On that occasion he was honored as few men in the world have ever been honored. An address was presented to him, congratulating him on the completion of his two great works, on Ethics and Religion, recently published, and acknowledging with gratitude and reverence the distinguished service which he has rendered to the world in religion and philosophy,—the address being signed by 600 eminent men of letters, philosophy and science; "by many University and College professors in England, Scotland, Ireland, Germany, France, Holland and America; by members of the Established and Nonconformist Churches of England and Scotland; in America by the bishops of the Episcopal Church, and the clergy of all denominations; by the headmasters and many of the staff of the great English public schools; by members of both Houses of Parliament," and many others.

It has been practically decided that the monument to be erected to Dr. Priestley in the First Unitarian Church of Philadelphia, shall take the form of a mural tablet, with a bust. We learn that the thought of not confining the contributions to Philadelphia, but inviting all our churches, and indeed, all admirers of the great apostle of religious liberty, to share in the memorial, is meeting with a wide and hearty response. Large contributions are not solicited, but many small ones.

We are accustomed to class the doctrine of a personal Devil with the superstitions of the past, which our time is supposed to have outgrown. "Only the ignorant," we say, "believe any longer in so absurd an idea." But let us not be too sweeping in our judgments. Superstitions die hard. One of the weaknesses of many religious liberals is the easy-going, optimistic belief that the world is going their way a good deal faster than it is. Only a few weeks ago the pastor of the large and popular Fort Street Presbyterian Church of Detroit told his congregation in the most emphatic terms that the doctrine of a personal devil is true. We are not to concieve of the devil as a myth, or as simply an evil principle in the heart; he is a real person, who is all the while at work in the world tempting men, lying in wait for unwary souls, planning evil, trying to undermine and destroy Christ's Kingdom. And very vigorously the learned preacher exhorted his hearers to look out or the devil would get them.

There are two Bostons. If one is addicted to admiring and patronizing Sullivan and his kind, the other is working with an intelligent zeal and consecration nowhere surpassed to make Sullivans impossible. Said Superintendent Baldwin of the Boston Young Men's Christian Union, in a recent address before the young men of that institution:

> I have never, from a child, believed in what is termed total depravity, but I must confess that my faith in the high and lofty in-born character of God's children has seldom, if ever, had a greater trial than at times when I have looked, as many of us have recently, upon the large street bulletins, with the heavy lettered headings, and have seen upon the pages of some of our papers the long columns announcing the wicked fact, with its horrible and sickening details, that two beings, we can hardly say human beings, have met, and faced each other for the brutal, wicked, prize fight. Young men, I beg of you, never by word, look, action, or presence anywhere, give for a single moment your sanction, or even your quiet approval, to such low, depraved, inhuman taste, and acts of terrible wickedness.

The Boston Young Men's Christian Union has now a membership of 5,147, and the reports rendered at the recent annual meeting show that it was never before so prosperous and useful as now. When we see what a noble work it is

doing to help and guide and save young men amidst the perils of a great city, we cannot but ask, Why should this work be done in Boston only? How long before our other great cities will have such institutions?

At last it is settled that we are to have two churches in Cincinnati. The old society which has been doing so good a work under the leadership of Mr. Thayer, some time ago decided to remove to Walnut Hills, where a majority of its active members reside, and there erect a new house of worship. But this would leave the great city proper, with its population of two or three hundred thousand, without a Unitarian society. The members of the old church who still live in the city, and some other friends of liberal Christianity, felt unwilling to have such a condition of things. Accordingly they have rallied their forces vigorously, and formed a new organization to be called the "Unity Church of Cincinnati," which starts out with prospects, financial and other, that are encouraging.

Word comes to us from our church in Norwell (formerly South Scituate) Mass., of a kind of work which we may well have more of. The minister carefully prepared for and then made general announcement of a "Mission Week." This began with a sermon on Sunday in the Parish Church, on "The Purpose of Mission Week." Following this came a "Two Mile Mission" — that is, successive services, with short, earnest, practical, religious talks, at the different school houses in the vicinity (within two miles or so) every evening for a week. Then on the next Sunday morning in the Parish Church a sermon on "Fruits of Mission Week," and in the evening a closing missionary meeting, with short addresses by the minister of the parish, neighboring pastors, and others. Moreover, during the week printed appeals and other leaflets were widely distributed, all aiming to awaken the people to the need of a more consecrated life. The following is the appeal which Mr. Tunis, our Norwell minister, circulated, in connection with his general invitation to the Mission Week Services:

> What claim has the Church on your life? It is God's church. To Him you owe your being, your reason, the strength and purity of your affections, all that makes you a man, and not like one of the beasts that perish. God the Father has created you, formed you, sustained you; He has shown us in Jesus Christ that we are all one family of His children. This truth that makes you free, the Church wants to teach you.
>
> This Church wants to bring about a new kind of society here. It is not a Sunday Church, but its Sunday Services are intended to be the inspiration for all sorts of good works. Religion is not a lip service, but a combined effort to bring about a new social ideal in which the welfare of any one is the concern of all. "If one member suffers, all the members suffer."
>
> What will you do to help? Do you not owe it to God to help his cause? You can come to church Sunday and worship. You can join the "Union for Christian Work" and work. You can attend the Wednesday afternoon Bible Class and learn. You can join the Guild for Home Worship if you are detained at home on Sunday. You can aid in the Pamphlet Mission. If you have but a few minutes to spare every week there is something you can be set to do.

It is not possible that such a reasonable and earnest appeal as this, put into the hands of every person in any of our villages or neighborhoods, would fail to meet a response in many a heart. And a week set apart, after the manner of our friends in Norwell, for a united effort by pastor and church to arouse the moral life of the people, and to call the public attention in somewhat unusual but thoroughly practical and unobjectionable ways, to the higher things for which religion stands, surely could not fail to strengthen the church which undertook it, as well as sober and deepen the religious life of the community.

Is it not in the direction of such practical religious work, such deepening religious consecration, such earnest effort to bring the Kingdom of God on earth, that our ministers and churches everywhere need to push out?

> "So should we live that every hour
> May die as dies the natural flower,—
> A self-reviving thing of power;
> That every thought and every deed
> May hold within itself the seed
> Of future good and future meed."

WOMAN'S WORK.

Information concerning the religious, philanthropic and literary work of women, is solicited for this department. Address Mrs. Eliza R. Sunderland, Ann Arbor, Mich.

THE NEW YORK LEAGUE OF UNITARIAN WOMEN.

This, the youngest of our Unitarian Women's Associations, includes the churches of New York, Brooklyn, Harlem and Yonkers, N. Y. It has just closed its first season, and so remarkable has been its success that we gladly give space for the full report of its first annual meeting, consisting of a business session, lunch, and regular literary session. Such reports of large things, not only attempted but actually accomplished, must prove an inspiration to other workers to whom success comes more slowly.

ANNUAL REPORT.

The first annual meeting of the N. Y. League of Unitarian Women was held in Yonkers, N. Y., Friday, May 4th. The annual report of the secretary, giving a brief account of the formation of the League and its subsequent work, showed that seven meetings had been held during the year, with an average attendance of 340; much earnest and continued interest manifested; and a present membership of 477. The treasurer's report gave the receipts of the League for the year as $1,063.00. Nine hundred and sixty-four dollars have been sent to the churches in Harlem, Pittsfield, Spokane Falls, W. T., and Madison, Dak., and to Mrs. Paine's P. O. work.

The following officers were elected for the ensuing year: President, Mrs. Theo. C. Williams; Vice-Presidents, Mrs. J. H. Morse, Mrs. C. T. Catlin, Mrs. Jos. H. Brown; Cor. Secretaries, Mrs. B. Ward Dix, Mrs. Francis Schroeder; Rec. Secretary, Miss Emma C. Low; Treasurer, Mrs. Thomas D. Robinson. It was voted to send delegates to the Women's Aux. Conference in Boston, on May 28th. Mrs. Shepard, Mrs. Williams and Mrs. Dix were selected to report the work of the League for the year, and to bring back a report of the good work of the Boston society. The secretaries of each branch auxiliary then presented a report of their work. These all gave evidence of widely increasing interest in the various branches.

The meeting then adjourned to a hall, where a social lunch was served. These lunches have been a very pleasant feature of the meetings, furnishing an opportunity for social intercourse which has been greatly enjoyed.

In the afternoon, reports of the Religious and Philanthropic News Committees were given. The latter report was upon "Tenement House Work," and very great interest was manifested in the subject; several ladies voluntarily giving items from their own experience.

The special subjects for the day were:

I. Is drift life consistent with Christian Education?

II. The Value of Ideals.

III. Self-Sacrifice *versus* Self-Development.

The first paper, by Miss Herzog, of Yonkers, covered the three subjects. Miss Herzog took the ground that an ideal education is a perfect preparation for a full life, and implied the ability to assimilate all that will build up the man and reject all else. It was then shown how drift life implied a certain stagnation, or mental death, and rendered one unfit for active work. Many strong illustrations were used to show that our present methods of education and social life dull our finer sensibilities, and make us contented with living on a very low plane. We should find contentment only in a constant endeavor to carry out a definite object in life. The value of ideals in carrying out this object, was emphasized. Reality sensualizes; ideals spiritualize. Art is a study of human possibility and an injunction to Christian character. "Be ye therefore *perfect*." The best good any man can give the world is to give himself, and we can give our best selves only when we have a symmetrical training of all our faculties.

The second paper, by Mrs. Catlin, was upon the third topic—a very brief but forcible paper—the subject treated by illustration. The false idea of self-sacrifice—self-abnegation—illustrated by those who deny themselves simply for the sake of denying, and not that others may have what they have given up, as in the life of the old monks. The false idea of self-development—self-culture—is mere intellectual or other improvement of self, to the exclusion of all other claims. These ideas are antagonistic, while the true self-sacrifice and self-development are identical. Illustrated by Father Damon and his work among the lepers, and by one of our noble Unitarian scholars, unknown save to scholars, who gave his whole time and thought to the service of human kind without regard to personal aggrandizement, or recognition. This noble self-sacrifice is manifested alike by Jesuit and Liberal. The highest spiritual development includes all other development. This was illustrated by the life of a man who, having first this spiritual life, by means of this was enabled to reach intellectual heights and companionship with the world's chosen ones.

Mrs. Sophia Mapes Tolles spoke of the value of ideals as illustrated by the influence noble men and women exert upon the lives of even very common people, and advocated idealizing our common daily duties.

Several volunteer speakers followed briefly, among them Mrs. Wilkes, of Sioux Falls, Dak., and the meeting was closed by Mrs. Hale.

DISTRIBUTION OF LIBERAL LITERATURE.

This work, however and wherever attempted, finds the field of inquiry for lib-

eral religious thought ripe already for the harvest. The Eliot Club of St. Louis, Mo., which was organized last fall, reports that it has advertised only in the UNITARIAN and *Best Words*, with twelve insertions in the weekly editions of the St. Louis papers. From these it has had 184 applications from twenty-nine different states and territories, and has sent out 700 papers—including *Registers*, UNITARIANS, and *Best Words*—A. U. A. tracts, and Mr. Sunderland's "What do Unitarians Believe?" It would be interesting could we gather sum-totals of the amount and kinds of literature distributed during the past year; but the seed is sown, and while some will fall on stones and some among thorns, some will find good ground, spring up and bear fruit.

MRS. ORMISTON CHANT.

It is seldom that the occasion and the woman are so happily met as in the extended visit in this country of the able and eloquent English woman, Mrs. Ormiston Chant, of London. Coming as a delegate to the "International Council of Women," Mrs. Chant there made many friends, who have gladly secured hearings for her in all the cities which she has since visited.

Mrs. Chant began her public work for God's poor at nineteen years of age, by becoming the teacher of a mission Bible class. Then the care of a nursery appealed to her, and she entered a hospital to obtain a full course of instruction preparatory to this work. Later she undertook the management of a lunatic asylum. Then she married and went to live in London. It was at the time of the "contagious diseases acts." Mrs. Josephine Butler had already dared to forget "propriety" and Mrs. Grundy, to speak and write against the infamous acts. Mrs. Chant, too, was stirred by a divine indignation to lift her voice against the stupendous iniquity, but was deterred, as she says, by fear of her family and Mrs. Grundy. At last the call of duty became imperative. She yielded, and a month later she, who had never before spoken in public, had made fifty-two public speeches. And she suffered for her temerity. "Ladies whom I had known," said she in an address given in Chicago, "would pass me on the streets with their skirts tucked back to keep from touching me. I have been invited to drawing-rooms, and not a woman would speak to me except the hostess. At one meeting, after an impassioned speech, a man wearing a gentleman's clothes deliberately spat upon the bosom of my black satin dress."

Mrs. Butler, Mrs. Chant, and their fellow-workers won the day in what they were then working for, namely, the repeal of the obnoxious law. But the work they had done had opened their eyes to the depths of sin and iniquity lying in the path of the young, ignorant and unprotected, and to the task of helping such Mrs. Chant has since devoted herself. One of the most interesting subjects upon which she has spoken in America is "Work Among the Poor and Degraded in London."

As a speaker, Mrs. Chant is phenomenal in her eloquence. She carries her audiences with her by force of both heart and head. She is a grand-niece of the famous English orator, Edmund Burke; possibly, therefore, her eloquence is to be accounted for by the laws of heredity. Since coming to America she has spoken in Washington, Philadelphia, Chicago, Boston and many of the smaller cities east and west. She is now in New England, but will return west again, as far at least as Chicago, taking Detroit and Ann Arbor on her way, and will sail for England about June 13th. We are glad for all such devoted workers for bettering the conditions of women, and are especially glad for the inspiration to our own noble army of American women-workers in philanthropy and reform which must result from Mrs. Chant's visit.

THE WOMEN'S WESTERN UNITARIAN CONFERENCE.

This organization held its seventh annual session in the Third Unitarian Church, Chicago, Tuesday afternoon, May 15th. Notwithstanding the failure of some of the speakers announced, the program as carried out was an interesting one, the interest being greatly enhanced by the presence of two representative eastern women, Mrs. Andrews, of Boston, President of the Women's Auxiliary Conference, who gave an excellent address, recounting the history, and describing the work of the Auxiliary Conference; and Mrs. Kate Gannett Wells, who gave a very able paper upon "Religions Versus Legislation as a Restraining and Upholding Power in Human Society." Mrs. Wells made a powerful plea for religion as the great reformatory agency of the world. Her definition of religion must have been somewhat startling to the ethical friends present, for she defined it not as "ethics touched with emotion," nor yet as "ethics" "thought out," nor "felt out," but (we quote from memory) as "a recognition of and obedience to the laws of right-doing *growing out of man's conscious relation to God.*"

The other papers of the afternoon were the reports of the Secretary and the Treasurer, Miss and Mrs. Hilton, the address of the President, Mrs. West, and a valuable paper upon "Religious Study Classes," by Mrs. Learned of St. Louis.

Much interest centered around the business hour with which the session closed. As we stated in last month's UNITARIAN, it was understood that in accordance with a notice given last year, a motion would be presented so to amend the articles of incorporation of the Conference as to give it a declared Christian or theistic instead of a merely ethical purpose, that is to say, to substitute for the promotion of "freedom,

fellowship and character in religion," as its object the promotion of "Unitarianism, which is love to God and love to man." The motion to amend was presented by a delegation from the Church of the Messiah, St. Louis, which came as representative of the wishes of the entire body of ladies in that church. There was no desire on the part of those moving or supporting the amendment to force it upon the Conference, but simply to ask that body to declare in unambiguous language what was its position, so that they might know whether they properly belonged in it or not. Hence Mrs. Moss, who in behalf of the St. Louis delegation presented the amendment, expressed it as the wish of those for whom she spoke, that the vote might be taken without discussion, as they felt that the question had been so long and so prominently before the denomination in the West that further discussion was not necessary. To the surprise and regret of the friends of the amendment the President ruled that the whole matter was out of order, on the ground that according to the laws of Illinois it was not possible to amend the articles of incorporation of the Conference because the By-Laws of the Conference do not provide for such amendment. A protest was at once made against this strange ruling, and the fact was pointed out that the Illinois statutes expressly provide for such amendments, and as high legal authority as there is in the West was cited as having been consulted and as so declaring. Nevertheless the President adhered to her ruling. Thus by a proceeding unexpected and unprecedented, and which some of the President's warmest friends regretted, as being without warrant, the amendment was prevented from coming to a vote, and the Christian women of the West who, in a respectful and kindly manner had asked, as they had a right to do, that the Conference would frankly declare its position, were refused an answer to their question. However, though a vote was prevented, the Conference really declared itself unmistakably regarding the amendment by submitting to and even loudly applauding the President's ruling. So that after all, the end is accomplished, which the proposers of the amendment had in view, though it is to be regretted that it should have been done in such a questionable manner. A definite vote against the amendment and in favor of keeping the ethical basis would not have said more clearly to the Christian women of the West that their place is no longer in the Women's Western Conference, as it is now constituted, unless they are prepared to become henceforth supporters and propagandists of ethicalism instead of Christianity.

What then are the Unitarian women of the West to do, who care for God and Christianity and worship, and want to work for these, and to stand plainly before the world for these? There seems to be only one path open, and that is, do what the women of our churches in the East and on the Pacific Coast have done generally, and what those of several of our Western churches have also done, organize in all our Western churches, which stand for Christianity, Women's Auxiliaries, as branches of the National Auxiliary.

There are some who feel regarding the Women's Western Conference, as regarding the general Western Conference, that the true way to do is for the Christian Unitarians of the West to rally their forces and go into the Conference and capture it back, and make it once more a Christian body. But from this a very large number dissent, and much as they love the old organization, they prefer to go out and have peace, rather than to stay in at the cost of contention and struggle. Fortunately they do not have to go out into isolation, but may still join hands in a common cause. As our Christian Unitarian churches of the West are turning for comradeship and co-operation to the State Conferences, and especially to our national organizations, the A. U. A. and the National Conference, so may our Western women find association and abundant opportunity for united work in the same State Conferences, and especially in the National Women's Auxiliary Conference.

UNIVERSALIST NOTES.

DR. MINER.

In these days of short pastorates the term of two score years just closed by the honored pastor of Columbus Avenue Church, in Boston, was well worthy the celebration it received. The duration of the pastorate was in itself a testimony to the character and qualities of the pastor. Only a man of strong and genuine nature can endure the strain and trial of life in a great city for so long a time. The strain of such a career is remorseless. The pressure never ceases. And when a minister, as in Dr. Miner's case, undertakes work in behalf of reforms, educational interests, philanthropic enterprises, giving heart and mind to needy causes of every sort, it is a matter of wonder how the man can get through so much work. Perhaps there is an explanation of one secret of Dr. Miner's tireless and effective industry, in a remark he himself once made to the writer, then a senior in college just about to graduate. It was in answer to a word of gratitude for the good received from the Doctor's words and example during the four years of college life. "I am glad," he said, "to have been helpful to you. I long ago ceased working for myself; my only thought is to do my duty." There is a good deal of moral renewal in such simple self-forgetfulness. Dr. Miner's influence in the church has always been such as his marked personal force and positive nature naturally have commanded. By temperament and training

a leader, he has never shrunk from the labors nor the responsibilities of leadership. Many a landmark in our denominational progress was set in its place largely through his instrumentality. Many a disaster to the church has been averted through his fearless speech and action. The Universalist church holds no living man in higher esteem than Dr. Miner. We pray for his speedy restoration to strength and to active work.

MRS. TALCOTT.

If these notes seem to have run somewhat to personalities of late, it must be said in explanation, that our church has had repeated occasion to study the lesson of useful and noble lives. We have met with heavy losses by death in our churches both east and west. And in notable instances death has called fresh attention to the generous devotion of the men and women who have passed on. We had hardly recovered from the shock of Dr. Ryder's death, when the lingering illness under which Mrs. Talcott, of Chicago, had been wasting away came to an end, and she passed on to the higher life. Mrs. Talcott had long been identified with the charities of the city, to which she was a most generous contributor. Her benefactions had gone far toward the maintenance of several of these, and to many others her gifts were most important. She will be missed throughout the city. Her charities were as wise as they were bountiful. They reached almost every institution of public benefaction in the city, and when they touched private individuals became almost innumerable. Withal, she did not forget her own church. The faith in her heart she learned from the Universalist leaders of a generation ago, and it was the motive-power which gave the impulse to all her noble activities. The church of the Redeemer owes much of its present splendid prestige to her generous help and encouragement. Her contributions towards all its expenses were most liberal. And in all our general church work, hers has been one of the names found as a matter of course on every subscription list, for missions, for church extension, for education. We are grateful to God for the gift of such souls as these. We are equally thankful for the memory of one who so nobly exemplified the faith and the spirit of our church.

MINISTERIAL CHANGES.

Somehow the spring removals seem to have affected the ministers and the churches and notable changes are pending, both east and west. Dr. Patterson retires from his long and honorable pastorate in Roxbury, assuming the dignities of pastor *emeritus*, and is succeeded by Dr. Rexford, who leaves vacant a pastorate in which he had no predecessor. The Detroit church is of his own construction, and the past eight years has built it up from comparatively unorganized beginnings to strength and influence in the community. Bro. Crum has resigned at Dubuque, where he has been doing an exceptionally vigorous and consecrated work. The old Salem parish is trying to win the consent of Bro. Rogers, of Albany. And so the wheel revolves. It is a pity that that dreadful Methodist itineracy should have so leavened our church. We are tempted to paraphrase scripture and say, "It must needs be that these changes come. But woe unto those unto whom they come."

J. C. A.

ENGLISH AND FOREIGN NOTES.

The National Conference of Unitarian and other Christian Churches was opened in Leeds, England, on Tuesday, April 24th, and was held during three days. It seems to have been a great success. It is a copy of our American National Conference organized in 1865. The notable feature of the Conference was the presence of the venerable Dr. Martineau, who took an important part in the programme. He addressed the large meeting of delegates on "The Organization of our Churches," trying to answer the question, "Can any organization be devised which, while binding together with no mere rope of sand, shall be at the same time so elastic in its construction that no friction or pressure shall be felt at any point?" No ecclesiastical organization that he was aware of had ever succeeded in doing this. He had no objection to Congregationalism as an abstract principle, but felt the need of a remedy for the evils of the congregational principle in the absence of any union. He addressed himself first of all to the question of the adequate maintenance of an efficient ministry in our churches. The great object was to strain away a portion of the excess of wealth in large and flourishing congregations in order to remedy the deficiency of wealth in small communities. Augmentation Funds for the increase of a minister's salary, Sustentation Funds and benevolent bequests for the same object, do undoubtedly augment the resources of small societies. But such a provision is a poor palliative. The utmost amount of money distributed by these funds does not reach one-twelfth part of that which is necessary to give a decent maintenance to our ministers throughout the country. Moreover, the money coming from charitable sources is not the minister's by right, not what he earns by labor, but is of a precarious and eleemosynary character. Whatever support is given to the minister should render him independent. He should be able to rely upon it, and it ought to be adequate to honorable existence. The best method of meeting this need is that which exists in the Free Church of Scotland. All that is required is to have sums of money collected from every congregation in our body by an extension of voluntaryism. Deacons should be appointed in every par-

ish to canvass every person belonging to the congregation, and to invite from them a weekly subscription, which should be collected monthly and paid in quarterly to the general treasurer at headquarters. This sum should be called the Pastorate Fund, a fund for the formation and support of a collective pastorate in the church. There are 220 British congregations exclusive of missions. Each church ought to subscribe $250 at least. Many churches might easily subscribe a good deal more. Dr. Martineau divides the congregations into four groups. He supposes the first group to comprise congregations averaging in number about 40 members; the second averaging 90 members; the third, 150; and the fourth, 210. With an average contribution from each member of 12 cents per week, each congregation of the first group would supply in one year, the sum of $262.50; each congregation of the second, $585; of the third, 975; and the last, $1365. One factor more gives the aggregate result. He reckons fifty congregations in the first group, seventy in the second, sixty in the third, and forty in the highest. By this plan the total result would be $167,675 per annum. The sum sounds large, but the poor Scotch congregations yield very much more, and at a much higher rate.

What is to be the principle of distribution? Our object is to plant in every district of the country which is open to us, a minister, an organ of religious information and Christian helpfulness, and to put him upon the same social basis as that of any other minister—a man of university training, of deep and earnest piety, of devotion to his profession. Have no distinction between the minister of the largest town and the minister of the least. Take the $167,675 and divide it by the number of ministers, and give an equal dividend to every man of them. That would give every minister $750 a year. And this he is to receive from the church at large, and it is independent of the additional amount subscribed by his parish. Each congregation's treasurer would have two accounts to keep, one for the parish and one for the church at large.

Dr. Martineau then deals with the question of recognized ministers. Who shall belong to the ministry? Some plan ought to be contrived by our collective churches to keep charlatans out of the pulpit, and as far as possible to prevent injudicious appointments. There are ministers whose triumphs have been reckoned by the number of congregations they have slain, much in the same manner as the old savage heroes used to reckoned up the number of their victories by the number of skulls they could hang upon their walls. The public at large are not capable of judging as to the qualifications of a minister or his fitness for the profession. Our present arrangements require slight modification. Whenever a candidate for a pulpit appears before a parish, three things should be done: first, his personal character should be investigated; secondly, his personal qualifications ought to be authenticated by examination of his university or college certificates; and finally, he should receive public recognition and installation. For this work Dr. Martineau suggests District Boards, of a representative character, something like the Scotch Presbytery. Then there is the principle of union and the representative name. For English Unitarians, Dr. Martineau reverts to the name and principles of the English Presbyterians. He deprecates dogma and sect, will have neither tests nor an exclusive title. Any man or woman who, being a Unitarian, shrinks from plainly and openly saying so is a sneak and a coward, but any person who, being a Unitarian, wishes to fasten that name upon other people, is a traitor to the principles, to the church of his ancestors, and a deserter into the camp of the opponent.

The Rev. T. W. Freckelton, of London' read a paper on "The Obstacles to the Advancement of Free Chistianity among the People," before the Leeds Conference. Among other things he said: "People like to sing; it is contagious and inspiring when the hymns touch the common experience of life. Give them such hymns with singable tunes, and they will then welcome and enjoy a good authem or organ solo, if worship and not technical skill be the great aim. The sermons should not be so long as to weary, not so short as to mean anything or nothing; above all, not dull, or twaddly, or serio-comic. No gospel according to Punch and Judy will help this time. The talk shouid be direct, manly, about present day things, and driven right home to the conscience, as with the hammer of God; human, tender, merciful in judgment and sympathetic; spoken out of abundant experience, and like a man pleading with his friend. It is an awful mistake to preach down to people, or to patronize men who have sense enough to earn their own living, and wit enough to know that evangelical orthodoxy will not serve their turn."

Mr. A. W. Worthington read a paper before the National Conference on "A Church Building Loan Fund," advocating the establishment of some such fund as that which was opened so successfully at Saratoga in 1884.

In an address to the congregation of St. Thomas's Square Chapel, Hackney, the Rev. Henry Varley, says concerning the controversy in the Baptist Union: "The attempt now being made in the religious world to force upon a whole denomination a creed is an anachronism, and will turn out, I believe, to be an abortive anachronism. The only basis of union among Christian folk is personal love to Christ and personal loyalty to his commands." More than this is not

required, and less will not suffice as a bond of Christian fellowship.

What a fuss is being made about the Papal rescript as to the plan of campaign and boycotting! It interferes in no way with Ireland's legitimate claim to self-government, but it does stigmatize as they deserve, brutal and unlawful acts, whether against the owners of property or unoffending tenants. The church has had the courage to condemn methods half-political and half-brutal, though they are done in the name of liberty and professedly on behalf of an oppressed people. That which is just in the cause of Ireland loses far more than it gains by the use of barbarous weapons of social warfare, and the Pope is to be commended for his bold rebuke of unprincipled tactics.

The Rev. Samuel and Mrs. Barnett, and half-a-dozen residents of Toynbee Hall, have just conducted a party of eighty Whitechapel people, men and women, to Florence and back, at a cost of not more than $40 or $50 per person. Most of these were teachers in elementary schools, a hard-worked class. The party were away nearly a fortnight, travelling by way of Antwerp, Lucerne, Milan and Pisa. J. C.

LITERARY NOTES.

Appleton's "Cyclopædia of American Biography" has reached its fourth volume. It is to be completed in six.

T. Y. Crowell & Company announce for immediate publication Tolstoï's "Life," which has been suppressed in Russia.

The Boston *Commonwealth* says: "Possibly there may be no sessions of the Concord School of Philosophy this summer. Dr. W. T. Harris and Mr. F. B. Sanborn, respectively dean and secretary of the school, are expecting to be absent from town during a greater part of the summer. Another year, however, the sessions of the school are likely to be renewed."

The *American Hebrew*, commenting on the appointment of Dr. Charles Gross as Professor of History at Harvard, says:

"It is a gratifying fact to record that, at the foremost as well as oldest university in the United States, a young co-religionist has been appointed to the Chair of History. Harvard has conferred this honor upon Dr. Charles Gross, while he is yet pursuing his studies in Europe. Dr. Gross graduated at Williams College, and obtained his degree of Doctor of Philosophy at the University of Göttingen, having pursued his studies also at Leipzig, Berlin, and Paris. He has already published several volumes. His greatest work, on the "History of the Municipalities in England," will shortly be published. It is gratifying to note that he utilizes his researches to throw light on the history of his people. At the recent Anglo-Jewish Historical Exhibition he delivered a lecture on the Exchequer of the Jews of England in the Middle Ages. This has been published in pamphlet form, and constitutes an important contribution to Economic History as well as to the annals of the Jews."

The International Record of Charities and Corrections, edited by Frederick H. Wines, and published by G. P. Putnam's Sons, New York, has come to the beginning of its third year. We are sorry to learn that it does not pay expenses. All persons who are interested in philanthropies and reforms may well do what they can to extend its circulation, for it is a publication of very great ability and value.

We would like to call the attention of Unity Clubs and Lyceum Committees, but especially of Woman's Clubs and higher institutions of learning for young women, to Rev. George W. Cooke's course of four lectures on "The Intellectual Development of Woman," which he has delivered during the past year in many places East and West. We have recently had the privilege of hearing the course entire, and can hardly speak too highly of the wealth of information, often rare and out-of-the-way information, which the lectures contain, or the truly admirable manner in which they trace the intellectual, social, and to some extent moral progress of woman in England from the age of Elizabeth to our own time, together with the causes of the same.

One of the most valuable things about the lectures is the unexpected light they throw upon many of the educational and other problems that are before women to-day. We have never heard a more candid or an abler plea for a higher and sounder education for woman, and for enlarging her sphere in certain important ways, than the last lecture of the course contains.

We understand that Mr. Cooke will expand the lectures into a volume, which cannot fail to be one of unusual interest. But before this is done they ought to be heard much more widely as lectures.

Mrs. Anna B. McMahon, of Quincy, Ill., has an article in the May *Shakespeariana* on "The McMillan Shakespeare Library," at the University of Michigan.

The nucleus of this library was a valuable collection made by Col. E. H. Thompson, of Flint, Mich., which Mr. James McMillan, of Detroit, purchased in 1882, and presented to the University. Since that time Mr. McMillan has made extended and rich additions to the collection, until it now numbers some 3,100 volumes, and is surpassed in size or value in this country we believe only by the Barton collection of the Boston Public Library and one in the Lenox Library of New York.

Substance and Show, and Other Lectures. By Thomas Starr King. Boston: Houghton, Mifflin & Company. $1.50. The Lyceum in

this country has known no lectures superior, at once in intellectual brilliancy, moral power and spiritual insight, to those delivered by Starr King. And, what is remarkable, they have read almost as well in print as they sounded when they fell fresh from the orator's lips. This volume, containing twelve of King's best known lectures, has now passed to a sixth edition. It will pass to many more. There is not a page in it that is not noble literature. The introduction, of 18 pages, by Edwin P. Whipple, gives an interesting sketch of King's life; but it is a matter of surprise that nigh a quarter of a century should have passed, from the departure out of our sight of so rare a spirit, without any adequate life of him having been written. We are glad to know there is probability that this void may be filled before very long. Meanwhile, in the volume before us, and the hardly less attractive book of sermons, "Christianity and Humanity," published by the same house, we have such a monument as it is given few men to leave behind.

Christianity vs. Ecclesiasticism. By J. H. London: Williams and Norgate. Pp. 466. In this book, under the guise of conversations between a somewhat narrow and bigoted English vicar (Rev. Hugh Hierous) and an intelligent, rationalistic parishioner (Mr. Truman) we have a discussion of nearly the entire ground of the doctrinal system and ecclesiastical polity of the Church of England. The writer displays wide learning and much power of thought, and has written a very interesting and instructive work. Indeed for one seeking facts and arguments in support of English Liberal Dissent, we hardly know where a richer storehouse can be found than in this volume.

Harvard Reminiscences. By Andrew P. Peabody, D. D., LL. D. Boston: Ticknor & Company. Chicago: S. A. Maxwell & Company. Price, $1.25.

In this delightful volume Dr. Peabody gives us reminiscences, more or less extended, of seventy different persons who were connected with Harvard College during the years when he was undergraduate, theological student or tutor, and who have since attained to more or less of public note. He also adds a supplementary chapter on "Harvard College Sixty Years Ago." Probably no one living is better qualified to write such a book as this. It is hardly possible to conceive a more vivid or interesting picture of Harvard life in the early part of this century than is here given.

Talks to Young Men (with Asides to Young Women). By Robert Collyer. Boston: Lee and Shepard. $1.25. Every habitual listener to Robert Collyer knows that never is he more thoroughly at his best than when preaching to young men. There is a freshness about his thought and a chivalry in his nature that have always appealed strongly to the young. The charming sermons which are gathered together in this book illustrate well this side of the great preacher's power. Some of the subjects are, The Joy of Youth, Godlike Temptations, My New Name, Two Children, The Primitive Idea of a Good Wife, Debt, Sleep, Charles and Mary Lamb, The Companionship of Good Books.

Rational Theology. By John Milton Williams, A. M. Chicago: Charles H. Kerr & Company. $1.50. This book is made up of a series of clear-cut, well-thought-out, strong essays, covering succinctly what is most fundamental in the orthodox theological system. It aims on the one hand to show that Calvinism is no longer either rationally or ethically tenable, and on the other to establish on a basis at once rational, ethical and scriptural, a system of theological doctrine essentially in harmony with what is coming to be known as "New Orthodoxy," or "Andover Congregationalism." The titles of chapters are: Old and New Calvinism, The Conscience, Virtue from a Scientific Standpoint, Regeneration, Divine Sovereignty and Free-Agency, The Atonement, The Future of Incorrigible Men, The Christ of Nazareth—Who was he? All these subjects are treated ably. The book is of value as giving an excellent presentation of orthodox theology to-day at its best. The author evidently has written not so much with a liberal public, as with his orthodox ministerial brethren, in view—hoping to help some of the latter a little toward more reasonable religious views.

Rev. Charles A. Allen's excellent article on "The Christian Enthusiasm" has been reprinted from the April *Unitarian Review*, in pamphlet form. It may be obtained by sending 10 cents to the author, 155 Julia Street, New Orleans, La.

Many of our readers will be glad to know that we have received from Rev. W. Carey Walters, of London, an article on "The Guild of the Good Shepherd" movement among our English Unitarian churches, Mr. Walters being the originator of the movement there. We purpose to print the article in our next issue. We shall also soon give an account of the "Kings Daughters," an organization for philanthropic and religious work which is growing fast in this country.

The new "Agassiz Association Handbook," prepared by Mr. H. H. Ballard, President of the Association, is a little work calculated to inspire all who read it, with the author's enthusiasm for the study of Nature. It is not only interesting because of its charmingly told history of the inception and growth of the Agassiz Association in this country, but it is so full of practical informatiion and hints, as to the proper

methods of work, that it seems none can read it without thirsting to know more of that subtle speech, whispered

"To him who in the love of Nature holds
Communion with her visible forms."

ARTHUR BEAVIS.

Iowa City, Iowa.

NEWS FROM THE FIELD.

We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card. All items should reach us by the eighteenth of the month.

Rev. Dr. E. L. Rexford, pastor of the Church of Our Father, (Universalist) Detroit, Mich., has been called to Boston (Roxbury) to be the successor of Dr. Patterson, and has accepted the call. It is a great loss to Michigan and the West, and a great gain to Boston and the East, for Dr. Rexford is a man who has few superiors in this country in popular pulpit power. We understand he goes to his new charge at once.

Ann Arbor, Mich.—About 170 books have been added to the library of the Unitarian Church during the past year. A supplementary catalogue has been printed, containing the names of nearly 500 books—additions since the library was established six years ago.

—Mrs. Ormiston Chant, of London, is to be here and speak early in June.

—The Sunday evening Religious Study Class of thirty young people has spent the winter and spring upon Dr. Clarke's "Steps of Belief," and with great interest and profit to all.

—The Unity Club has just closed a very successful season. It has held regular weekly meetings since the first of October, three quarters of the number literary and musical, and one quarter social. The attendance has ranged from 45 to 225. The literary programmes have been of a high order.

—During the winter and spring Mr. Sunderland has given two courses of Sunday evening lectures, one on "Religious Problems" and one on "Practical Themes for Students." Besides these Mrs. Sunderland has given an extended course on "The Books of the Bible."

—The "Religious Problems" course em braced the following subjects:

Is Inquiry in Religion Safe?

Is Man a Fallen Being?

Was Jesus God? How came He to be Worshiped?

In What Sense was Jesus a Savior?

Miracles in the Light of To-day.

The Devil in the Light of To-day.

Darwin: Effect of his Teachings on Religion.

—The course on "Practical Themes for Students" included these subjects:

Twelve Reasons Why Young Men should be Total Abstainers.

College Secret Societies.

Choosing a Profession or Calling in Life.

Duties and Responsibilities of Educated Young Men.

These three courses of lectures filled the Sunday evenings of seven months, from October to May.

Beatrice, Neb.—The church here is pushing ahead vigorously for the erection of a new place of worship, under the leadership of its minister recently ordained at Kansas City, Miss Leggett.

Boston and Vicinity.—It is pleasant to notice such a movement in the direction of church unity as that at Washington Village—one of the poorer suburbs of Boston. Here the three local churches, Episcopal, Methodist and Unitarian, are holding Union Sunday evening services. The first was held in the Episcopal church, the ministers of the other two taking part in the service. That is the true church unity,—the different churches not all merging into some one of them, but drawing more kindly together and holding frank and equal fellowship.

—We are sorry to hear that Rev. E. E. Hale has been obliged by the pressure of work to retire from his place as one of the four chaplains who have charge of the religious services at Harvard. Instead of merely filling the vacancy two names have been added—Rev. Theodore C. Williams, of New York, and Rev. Wm. Lawrence, one of the professors of the Episcopal Divinity School at Cambridge. They are both such excellent men that we rather regret to see the appointment coupled in some papers with an emphatic allusion to their both being Harvard men, which would imply that this fact had some weight in their selection. Surely while Harvard maintains its place at the head of American Universities by calling to its professoriate simply the ablest teachers obtainable in every branch, it would be a curious mistake of policy to be guided by any other rule in choosing those who are to influence the students religiously.

—It had been announced that Rev. J. Freeman Clarke would occupy his pulpit again Sunday, May 6; but to the deep regret of the congregation he was not strong enough to do so.

—The excellent Easter sermon of Rev. C. D. Bradley, senior pastor of the Harrison Square Church, has been printed in pamphlet form. The subject is, "Jesus Christ, Eternally Alive."

—While these pages are passing through the press, the Boston anniversaries will be in full swing. The chief innovation on the exercises of previous years, is the mass meet-

ing of Sunday schools, to be held Wednesday afternoon in Tremont Temple.

—The Union services, which have been supported each year by First, Second, and Arlington St. Churches, and King's Chapel, will this year be held in King's Chapel: Hollis Street which formerly was associated in this Union service, will now, following the practice of Dr. Hale's old society, unite with the South End churches, in the services maintained in the New South Free Church (Rev. G. H. Young's), corner of Tremont and Camden Streets.

—The union of the two Unitarian societies in South Boston, Pastor Rev. C. B. Elder, has been finally consummated by legal action, so that nothing now stands in the way of united and harmonious work together. By act of the legislature the name has been changed so as to read, "The Hawes Unitarian Congregational Church." The word "Place," which formerly belonged to the name, having lost its significence by the transfer of the church, has been dropped. Since the union of the societies, a new interest seems to have been awakened. Many families have been led to renew their allegiance to the church, and the congregations have steadily increased. During the year past the Benevolent Union has held weekly meetings with an average attendance of twenty-five ladies. Much work of a practical character has been done—such as sewing for the poor, and sending money to the needy. The Union has also conducted monthly sociables which have been very successful, the spacious parlors of the church being filled on many occasions. It is felt that these sociables, where good amusements—chiefly of a musical character—are provided, are great helps in bringing people into more cordial relations.

The Channing Workers—a temperance society—has just completed the first year of its existence. Meetings have been held on the first Sunday evening of each month, where addresses have been given by different speakers—among them being Rev. A. D. Mayo, Mrs. Kate Gannett Wells, and Rev. J. L. Marsh. The society also gave a very pleasant and profitable entertainment recently, for the purpose of putting itself in the possession of funds with which to do good work—and realized a handsome amount. It hopes in the fall to direct its energies to a special kind of helpfulness, such as the assistance of girls and young men.

The religious needs of the church have been met, with some evening services, besides the regular morning service. For several months different speakers have lent their aid to this object, and have given addresses on Sunday evening on various subjects. These meetings have been held in the church parlor, and have been preceded by social singing.

Burlington, Vt.—Rev. L. G. Ware was dangerously sick about the first of January with pneumonia, and has been very ill all winter. His many friends will be glad to know that he is better; he recently rode out for the first time since his illness.

Chicago, Ill.—The Western Unitarian Association held its annual meeting in the parlors of the Tremont House, on Wednesday afternoon, May 16th, Mr. P. P. Heywood in the chair. The election of officers for the coming year resulted as follows: President, Judge Geo. W. McCrary, Kansas City, Mo.; Vice-President, Porter P. Heywood, Chicago; Secretary and Treasurer, Rev. T. G. Milsted, Chicago; Executive Committee, P. P. Heywood, H. T. Thompson, C. H. S. Mixer, Joseph Shippen, Rev. E. I. Galvin. The Board of Directors for the coming year consists of Hon. George W. McCrary, Kansas City, Mo.; Joseph Shippen, Chicago, Ill.; Mrs. Jonathan Slade, Chicago, Ill.; Rev. H. H. Barber, Meadville, Pa.; Rev. Oscar Clute, Iowa City, Iowa; H. C. Dillon, Denver, Col.; Rev. J. L. Douthit, Shelbyville, Ill.; G. A. Follansbee, Chicago, Ill.; Rev. E. I. Galvin, Chicago, Ill.: Rev. G. E. Gordon, Milwaukee, Wis.; Miss Ellen M. Gould, Davenport, Iowa; P. P. Heywood, Chicago, Ill.; M. B. Hull, Chicago, Ill.; Rev. Kristofer Janson, Minneapolis, Minn.; Rev. A. G. Jennings, Toledo, O.; O. E. Learnard, Lawrence, Kan.; George E. Leighton, St. Louis, Mo.; J. E. McKeighan, St. Louis, Mo.; Rev. T. G. Milsted, Chicago, Ill.; C. H. S. Mixer, Chicago, Ill.; Rev. John Snyder, St. Louis, Mo.; Rev. J. T. Sunderland, Ann Arbor, Mich.; H. T. Thompson, Chicago, Ill.; A. M. Thomson, Chicago, Ill.; Mrs. Lucian Tilton, Chicago, Ill.; Rev. Albert Walkley, Manistee, Mich.

—The Church of the Messiah voted, two to one, on Sunday, May 13th, not to send delegates to the Western Conference.

—Rev. J. V. Blake was called east on imperative private business just before the Conference, and hence was unable to be present at any of its meetings.

—Mrs. Kate Gannett Wells and Mrs. Andrews, of Boston, spoke at All Souls church Sunday evening, May 20th.

—The Chicago Alliance of Liberal Ministers dined together at the Tremont House, on Tuesday, May 15th. A request was received from Dr. Townsend, of Jamestown, N. Y., that the Alliance furnish preachers for the Lakeside (Chautauqua) School of the New Theology, for one Sunday in August next. A resolution was passed acceding to the request and expressing the sympathy of the Alliance with Dr. Townsend in his impaired health.

—Chicago people are having an opportunity to see Munkacsy's great painting, "Christ Before Pilate," which is on exhibition at Music Hall.

—The women of Chicago are making a strong effort again this year to get two representatives on the Board of Education, with some prospect that they will be successful.

—Arrangements are making for a rousing farewell meeting for Mrs. Ormiston Chant, in Central Music Hall, on June 9th, at which Miss Susan B. Anthony will preside. Mrs. Chant will speak on that occasion for the last time before setting sail on her return to England.

—The Athenæum, Chicago's excellent "College of Practical Education," or "Workingmen's College," as it has been called, is going forward with steady prosperity, as shown in the reports read by the Superintendent, Rev. E. I. Galvin, and others, at the Annual meeting held on Thursday evening, May 17th. President Peck of the Board of Directors, stated that the last year had been the most prosperous in the history of the institution. The students were of a high class, and he was assured by such men as Marshall Field and R. T. Crane, that their most useful and trustworthy employes were secured from among these pupils. The treasurer's figures showed the receipts of the year to have been $21,155, while the expenses were almost the same. Addresses were made by Prof. David Swing, C. C. Bonney, the Rev. T. G. Milsted, and the Rev. J. Coleman Adams, all praising the school. Mr. Bonney thought such schools were intended to solve the problem of labor and capital. Prof. Swing described the Greek Athenæum, and instanced the present institution as an evidence of the great broadening of modern education. Mr. Peck thought the introduction of manual training in the public school system was largely due to the Athenæum, which had demonstrated the practicability of that idea.

Danvers, Mass.—On the evening of May 4, Rev. John C. Mitchell was installed as pastor of the Unitarian church. He was formerly pastor of the Orthodox Congregationalist church in Wenham, but for a year past has been preaching for the Danvers Unitarian Society. The ordination sermon was preached by Dr. A. P. Putnam of Concord; the service was participated in also by Rev. Messrs. Charles Noyes, F. B. Mott, E. B. Wilson, J. H. Ward, Fielder Israel, E. C. Butler, and S. C. Beane. A correspondent writes: "We had a fine large audience, and a love-feast before, as well."

Davenport, Iowa.—Rev. Arthur M. Judy has been giving a series of Sunday evening sermons on the Bible; Jesus; Man; Immortality; God; The Church.

—The Iowa Conference was held here, May 9–12, with four business sessions, a Post-office mission session, a Sunday-school session, a Unity Club session, three evening sermons, from Rev. W. C. Gannett, Rev. Mary A. Safford, and Rev. Geo. Batchelor, and papers and discussions, on Sunday-schools, Unity Clubs, Prison Reform, Neglected Fields of Christian Work, Natural Law, Dissolution in Evolution, and Manual Training in the Public Schools, by the different Iowa ministers, and Rev. Carrie J. Bartlett, Sioux Falls, D. T., Mrs. Kate Gannett Wells, Boston, Rev. H. D. Stevens, Moline, Ills., Prof. W. S. Mack, Moline, and Mrs. Celia P. Woolley, Chicago. The programme of these three days of solid work gives one a sensation of mingled wonder, admiration and fatigue. We are not surprised that Secretary Judy thinks that attending conferences is the most exhausting work he ever does.

Denver, Col.—Since last September the Unitarian Society has raised $6,000 on its church debt. A few weeks ago Rev. Mr. Van Ness preached a sermon on the "King's Daughters," which was published in the papers. A call was issued for a meeting; 75 women came out, and a strong organization was formed. It is taking vigorous hold of philanthropic work, of which we shall give report hereafter. The Boys Night School, which meets at the Unitarian church, has an average attendance of 75; and the Girls Sewing School about 50. Both schools meet the wants of the poorer children of the city, and do something to bridge the gulf between the different social classes. On June 30th Mr. Van Ness expects to sail for Europe, to spend the summer in Russia.

Greenfield, Mass.—The Connecticut Valley Conference meets here June 5th and 6th.

Hartford, Conn.—At the annual meeting of Unity Church, April 2d, Rev. John C. Kimball tendered his resignation of the pastorate to take effect May 1st, which would make his ministry with it a round period of ten years. The resignation was accepted, but with the unanimous request that he should continue with the society another six months from that date.

Iowa City, Iowa.—We are requested by Rev. Arthur Beavis to say that he will send the "Agassiz Association Hand-Book" post-paid to any address for 75 cents.

Ithaca, N. Y.—The Weekly *Ithacan* prints a very thoughtful and suggestive sermon from Rev. John W. Day, on "The Pressure of Mystery."

Janesville, Wis.—We go to press too early to give a report of the spring meeting of the Wisconsin Conference of Unitarian and Independent Societies which was held here May 22–24. The opening sermon was to have been preached by Rev. Geo. Batchelor.

Kansas City, Mo.—Our Sunday-school here has adopted the excellent plan of setting aside the collections it takes up on the first Sunday of every month, and once in three months sending them to the Unitarian Sunday-school Society, Boston.

Keokuk, Iowa.—Rev. J. B. Frost, late of Alton, is supplying the pulpit here.

La Porte, Ind.—The trustees of the Unitarian Church of La Porte recently

purchased a new brick church elegantly furnished and centrally located. This church was built a few years ago by an eccentric individual simply to carry out a personal pique against another church. This individual has since died leaving the church for sale. The Unitarians after selling their old church which was small and badly located purchased this church at a very reasonable cost. It is one of the finest churches in La Porte. The Unitarians are thoroughly united and are developing a good deal of strength under the lay leadership of Prof. Hailman and Dr. Dakin. Other churches might do likewise. There is no good reason why a church should stop even though it be without a minister.

Manly Junction, Iowa.—The little Unitarian society here desires to return thanks to Post-office Mission friends in Brooklyn, N. Y., for a gift of $80 to help buy furniture for the place of worship which the society has been fitting up. An Evangelical revival carried on in the vicinity during the winter has reduced the strength of the society a little; still the families that remain are pressing forward with courage and hope.

Meadville, Pa.—Our friends here are mourning the death of another esteemed member of the Unitarian society, Mrs. Catharine Cullum Huidekoper, wife of Mr. Alfred Huidekoper. The funeral services were conducted by Prof. Barber,—President Livermore offering the prayer. Mrs. Huidekoper had lived to the age of 76 years, and for some time had been a sufferer, so that death came to her rather as a welcome messenger than otherwise. Her wide circle of relatives and friends, the church for which she had labored, the students of the Theological School, and many others to whom she had shown numberless kindnesses, will long remember her with affection.

—Professor Cary of the Theological School has gone to Europe.

—Dr. Thomas Hill, of Portland, Me., has just been lecturing before the school.

—Rev. James T. Bixby, Ph. D., who was once connected with the Theological School, will deliver a course of lectures before the school in June.

Middlesex, Vt.—Last fall Rev. Perry Marshall, pastor of the Unity church, Stowe, organized a Unitarian Society here which is in a prosperous condition; it now numbers 60 members and the meetings are usually well attended. A Sunday-school and a Ladies' Aid Society have also been organized. Mr. Marshall was formerly a Methodist minister, but grew out of that faith, and about two years ago was received into the Unitarian fellowship, and became pastor of the church in Stowe. He is very zealous in his work, and is something of a pioneer. He intends to hold meetings in Waitsfield and Warren, and possibly in Moretown, with the hope of organizing societies there, and is to be assisted by students from the Meadville Theological School.

Minnesota Conference.—The first semi-annual meeting of the Unitarian Conference of Minnesota, was held at Sioux Falls, Dakota, April 26th, 1888.

The different societies in the conference were represented by the following delegates: Rev. S. M. Crothers, St. Paul; Mr. J. D. Ludden, St. Paul; Mrs. J. D. Ludden, St. Paul; Rev. H. M. Simmons, Minneapolis; Rev. Kristofer Janson, Minneapolis; Mr. C. E. Sprague, Minneapolis; Mr. A. M. Crosby, Lu Verne; Mrs. A. M. Crosby, Lu Verne; Mr. F. C. Mahony, Lu Verne; Rev. Chas. F. Russell, St. Cloud; Mr. J. H. Locke, St. Cloud. The societies at Winona and Duluth were not represented.

There were also present from the Iowa Conference, Mr. and Mrs. T. C. Puckett, Mrs. T. K. Bradley, Dr. J. C. Grout, and Mr. Partch from Rock Rapids, and Dr. and Mrs. Wm. R. Smith, of Sioux City. Rev. J. R. Effinger, Secretary of the Western Unitarian Conference, and Rev. George Batchelor, Western Representative of the American Unitarian Association, were also present, and addressed the Conference.

The Conference was opened at nine o'clock A. M., with a devotional meeting led by Rev. Geo. Batchelor. At ten o'clock the business meeting in the absence of the President, was called to order by Rev. S. M. Crothers. Mr. J. D. Ludden, of St. Paul, was chosen chairman, and Mrs. E. L. Fuller, of Sioux Falls, secretary pro tem, until the arrival of the secretary. An address of welcome was extended to the Conference in behalf of All Souls' Church, by Wm. A. Wilkes, and responded to by Rev. S. M. Crothers, for the President. The minutes of the last regular meeting of the Conference were read and approved. The regular business of the meeting was then taken up. Mr. Effinger first gave an address, speaking in an encouraging manner of the growth of Unitarian work in the West, and especially at Sioux Falls, Rock Rapids and Lu Verne. He was followed by reports of the work being done in the various churches of the Conference, Mr. Janson reporting for the Scandinavian societies in St. Paul and Minneapolis; Mr. Crothers for Unity Church, St. Paul, and for the Society at Winona; Mr. Russell and Mr. Locke for St. Cloud; Mr. Crosby for Lu Verne; Miss Bartlett for Sioux Falls; and Mr. Simmons for the First Unitarian Church at Minneapolis. All gave encouraging reports of the condition of the societies and the interest shown in the missionary work throughout Minnesota and Dakota. Mr. Batchelor followed with some remarks, giving some of the results of his observations as the Western Representative of the American Unitarian Association. He urged upon the Conference the necessity of

rigid supervision of the ministers admitted to the Conference, so that no one of bad moral character should be allowed to preach to any society. The meeting then took a recess in order to do justice to the bountiful collation provided by the people of All Souls Church.

The meeting was again called to order by the chairman at half past two. Mr. Russell was called upon for an address and gave a very enjoyable and elevating discourse, dwelling upon the advantages of self sacrifice and of giving freely of the best that is within us. Mr. Janson followed with an address on the outlook of missionary work among the Scandinavians throughout the West and Northwest. He showed that in many places in Minnesota, Dakota, Michigan, Missouri and Kansas there was an earnest need for such work. What were wanted were stirring, enthusiastic men, familiar with Western life, and who were willing to make some personal sacrifice for the good of the cause. A report of the P. O. Mission work by Miss McCaine of St. Paul, was then read by Mr. Crothers and approved. A motion was made by Mr. Crothers that Miss McCaine be appointed general secretary of the P. O. Mission work for the conference, to whom all the other secretaries should report, and whose duty it should be to have supervision of, and to advance wherever possible the P. O. Mission work in the conference, and to report the same at each annual meeting of this conference. The motion was carried, and the secretary instructed to notify Miss McCaine of her appointment. Mr. Crothers then moved that the secretary notify each society of the conference of the action of this meeting and have them appoint a secretary for P. O. Mission work. The motion was carried.

Then followed a general discussion on the efficacy of P. O. Mission work, participated in by a number of those present, including Mr. Tupper of Lincoln Co., Dakota, who stated that he was a P. O. Mission convert, and that no one need despair of the good results of circulating Unitarian literature. Following this there was a general discussion of the ways and means of carrying on the missionary work in the conference. All admitted the necessity for such work and the advantages that would accrue therefrom. The main difficuliy seemed to be the limited supply of men suitable for this work. Mr. Russell thought the men must come out of the West, and his hope was that the urgent demand would develop such men. Mr. Russell moved that Unity Church of St. Cloud, Minnesota, be admitted to the Unitarian Conference of Minnesota. The motion was unanimously adopted. The following resolutions were then passed:

Resolved, That a vote of thanks be extended by this conference to those ministers who have preached at St. Cloud, and also to the churches who released these ministers, thus enabling them to do this work.

Resolved, That a vote of thanks of the conference be expressed to the people of All Souls church for their cordial and hospitable entertainment.

The meeting then adjourned. In the evening, despite the unfavorable weather, a fair sized audience gathered to listen to able sermons by Rev. H. H. Simmons and Rev. Kristofer Janson of Minneapolis.

C. E. Sprague, Sec'y.

Northfield, Mass.—The Unity Club closed its season with a supper, when speeches showing cordial interest in the club's work were made by resident Orthodox clergymen and others. The club's work has been varied and successful, covering a study of poets and novelists, musical, literary and dramatic entertainments, and debates on public questions, the whole under charge of the President, Rev. A. E. Mullett, and an Executive Committee.

Petersham, Mass.—Services for the ordination and installation of Henry H. Brown, as pastor of the First Congregational Parish, were held on May 15, 1888. The choir sang an anthem. Rev. N. Seaver, of Templeton, gave the invocation; Rev. Mr. Pennock, an Andover graduate, recently called to Ware, read the scriptures; Rev. John W. Chadwick, of Brooklyn, N. Y., preached the sermon; Rev. E. B. Wilson, of Salem, offered the ordaining prayer; Rev. J. F. Moors, of Boston, gave the charge to the Pastor; Rev. A. F. Bailey, of Barre, the fellowship of the churches; Rev. Lyman Clark, of Ayer, the charge to the People; these services being followed by a responsive service, by the Pastor and People, prayer and benediction by the Pastor. The occasion was notable by reason of the excellence of the services, the use of original hymns, by Rev. A. A. Livermore and Rev. W. P. Tilden, and the fact that the ordination occurred at the completion of one hundred and fifty years from the dedication of the first house of worship, and the organization of "the Church of Christ in Nichewang," as the church was then called. It was originally Trinitarian, and so continued from 1738 to 1802, when a statement of faith which was Unitarian in form was adopted. The church has therefore maintained sixty-four years of existence as a Trinitarian, and eighty-six years as a Unitarian, organization. The sweet toned bell which called the people together bears the name of Paul Revere, with the inscription,

> "The living to the church I call,
> And to the grave I summon all."

It has been once broken and recast. Upon the disestablishment of the churches of Massachusetts the church and parish were re-organized, receiving the funds, property and records, of the earlier organization. A

part of the fund comes from the sale of the lands which were set off for the ministry when the town was settled; those funds having been faithfully managed without substantial loss, and with various additions by bequest.

The church has had fourteen pastors, their names being Aaron Whitney, Solomon Reed, Festus Foster, Luther Wilson, George R. Noyes, Nathaniel Sage, Ephraim Nute, Martin W. Willis, John J. Putnam, Seth Saltmarsh, Daniel F. Goddard, Thomas D. Howard, Lyman Clark, Isaac F. Porter. The new pastor, Henry H. Brown, is therefore fifteenth in a succession which has already covered a century and a half.

L. C.

Pomona, Cal.—The Unitarian services here are now held in Taylor's Opera House. Mr. Clute spoke in May, on "The Truths and Errors of Evolution," "What and Where is God?" "What is Sin?" "Some Scientific Considerations as to Immortality."

Springfield, Mass.—Mr. Cuckson's "Guild of the Good Shepherd" grows in numbers and in influence. The Unitarian Sunday-school Society has been invited to hold its next annual meeting (in October) in Springfield.

Toledo, Ohio.—The new Unitarian church here which has just completed the first six months of its history and has prospered beyond the expectations of the most sanguine, has unanimously invited Rev. A. G. Jennings to continue its minister for another year, and he has accepted.

Toronto Ont.—A sermon by Rev. A. T. Bowser, minister of the Unitarian society here, answering the question, "What Do Unitarians Believe about God?" has been printed in pamphlet form. It is clear and pointed, and well adapted for missionary uses.

Union City, Pa.—The Unitarian Society is fast recovering from the discouragement and loss caused by the fire which burned the hall in which it had been holding its meetings. Friends in the East have generously donated books for the Sunday-school.

FROM FRANCE.

The following is an extract from a letter from Rev. Narcisse Cyr, dated Paris, April 18th, to a member of Dr. E. E. Hale's society, Boston:

Mme. Cyr and I have just returned from a long tour through the liberal churches of France. We have had a very interesting time and gathered much information that we intend to give to the American press. I have lectured 50 times during that trip on *Religion in the United States*, to audiences varying from 100 to 1,500, and everywhere I have been received with the greatest kindness. Our country (I am a naturalized American) is very popular in France at the present time. People wonder at its great resources and developments, at its wealth and great prosperity. They are very much surprised that I speak French just as they do, for although I tell them that I belong to the French race, they cannot easily get out of their minds that coming from Boston, the English language must be my vernacular.

There are fine opportunities for missionary work in France now. I spoke to 350 Catholics near St. Etienne, on the second Sabbath of this month, and met with a sympathetic response from them. A liberal Protestant mission is now being established among the workmen of that place, called Rive-de-Giers, a town of 10,000 inhabitants. But the lack of means is the great trouble, as the Protestants, as a general thing are not rich. I am going to the meetings to be held at Leeds, next week. I hope I may interest English Unitarians in the mission work in France, but expect more from America, where liberal Christians have more wealth and are, I believe, more accustomed to contribute to good works.

I told the audience I addressed that the United States have the *memory of the heart* and consequently have not forgotten LaFayette, nor the effectual aid of France in their day of need.

Yours respectfully,

NARCISSE CYR.

JOTTINGS.

"Unlovely, nay, frightful is the solitude of the soul that is without God in the world."—*Emerson.*

All I have seen teaches me to trust the Creator for all that I have not seen.—*Emerson.*

The *Woman's Journal* says that Pundita Ramabai has already secured about $50,000 toward the fund she is raising to establish a school in India for Hindu child-widows.

It is a considerable part of the progress of human society, that the standard of morality and conduct for the coarser sex is approaching that which is instinctively set for the finer sex.—*Munger.*

"You should know my wife," Mr. Matthew Arnold once said to an acquaintance, "She has all of my sweetness and none of my conceit."

Moncure D. Conway says of the International Council of Women at Washington: "I remember days passed in the Capitol listening to the eloquence of Webster, Clay, Corwin, Seward and Benjamin; and since those times I have never heard speeches so impressive, eloquent, statesmanlike, as those at Albaugh's Opera House."

Miss Maude Howe says of her mother's summer home: "Mrs. Julia Ward Howe lives and has lived for more than thirty years, in a quiet part of the island, some five miles from the town of Newport. Oak Glen owes its name to the cluster of oak trees which makes the slope behind the house cool and shady. A little brook runs murmuring through their midst, and an old gray ruin of a stone mill stands on the farther side of the stream. Under these trees Mrs. Howe passes many hours of those pleasant summer days, with her books or writing beside her, and here she reads in the great book of nature and hears the wise talk of the singing birds, with which the green branches are alive. These hours are the happiest in her busy life."

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